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MISSION

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R.E. Speer.
Letters: Punjab mission
v.1. May 16, 1905 to February
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May 18th, 1909.

The Rev. F. B. McCuskey.

Ambala City, Punjab, India.

My Dear Mr. McCuskey:-

I have just received from the Secretary of the Mission, the receipt of the Minutes of the Council of India, in the name of the Council of Missions in India, and I am glad to hear that you are doing so well. I just take the liberty of sending a little note to you. I send you great interest the section of the annual report of the Mission on Ambala Station, which I trust that as you go on in your work in India, it may be a most fruitful work, full of rich and abiding heritage.

We all know where the secret of such power is found. Mr. Chubb, of Baltimore, sent me recently a little pamphlet entitled, "The Power of Prayer," and I am going to send this on to you. You will also find that he writes on the margin of the pamphlet, "I am glad that it has done you good, too, and I am glad to pass it on to you; that it has done you good, also, and will be glad to pass on some of the things that is in it to some of the native Christians with you. It is the best kind of training that a native can have, - and that is through contact with one who loves God, and works with Him. It is the highest and most intelligent picture they will see of the Kingdom of God, of Korea, brought this out strongly and forcibly in a paper which he read at the Celebration last Fall, of the Twenty-fifth Anniversary of the establishment of Protestant Missions in Korea. It is a very good paper, and I am glad that after all, the missionary is the one who speaks for the native Church, and that nobody in the native Church rises above him. The best of all things is that the native Christians will have a chance to report to God, and the

Mr. McCusley, C.

go straight to the Divine fountain for their illumination, their life, then there will be among the native Christians ^{men} who will rise above many missionaries. But the Native Church as a whole, and most of its leaders, will only find these sources of power as they see them displayed in the lives of missionaries with whom they associate. I do earnestly trust that you may be such a man of God, and your influence so rich and strong and powerful, and your own inner fellowship with God so intimate and abiding and holy, that those with whom you work must inevitably feel the stimulus, the pressure, the uplifting of it, and then draw near to the Divine life that has come near in you.]

Of course you have seen what is printed about the Welsh Revival, and possibly you have already received one of Campbell Morgan's sermons, but I send you a copy nevertheless. One of the most hopeful signs in our own country is the increasing spirit of prayer. Here in New York City a great deal of prayer has been made; there is a general feeling that nobody wants to work up anything. While a certain measure of organization will be necessary when life begins to stir, nothing will be accomplished by building up wheels until the power itself is present and begins to make its presence felt.

I have been at some of the most helpful prayer meetings recently I have ever attended, and am sure that this great volume of prayer must inevitably accomplish those spiritual results which God has assured us prayer will achieve, and the response that comes in answer to such prayer is likely to be such a spiritual awakening of individuals as constitutes the charm and power in this revival in Wales, where the fire is being carried from heart to heart and from brother to brother, where no great preachers do the work, but each man speaks to his neighbor and each woman to her friend. May we not hope to have this spirit everywhere present in the churches on the Mission fields, where there is so much less restraint in the nature of religious conversation, and where from the beginning it ought to be possible, as it has been possible in Korea and Uganda, as it was found possible in the Early Church, to have each believer a missionary from the beginning.

With kind regards, and hoping often to hear from you, I am,
Very cordially yours,

✓
My 21st, 1901.

The Rev. Elmer E. Rife,

Lodiiana, Punjab, India.

My Dear Mr. Rife:-

Your good letter of November 29th came two days after Christmas, and I was most happy to receive it, as I had so long got your good letters. I look for a great blessing on your work and labors in the possibilities of its producing just what we need in the work in India.

I am glad that you see so clearly the importance of raising up strong native workers, and to this end, of winning individuals and training them into Christian responsibility and leadership. I was interested in an extract from a letter from one of the Young Men's Christian Association Secretaries in Japan, visiting China in the interests of the work of the association in the Japanese Armies in Manchuria, where his work took him to Tientsin, Peking and Shanghai; and in his letter from Tientsin, he writes:

"The native city was of special interest to me for other reasons also; for an experiment is being worked there in practical Christianity which I believe will be of far-reaching importance. ~~Someone~~ has lighted a candle and set it up in the centre of the city where it cannot be hid. Instead of adhering to the method of attempting to draw the Chinese to the settlement for instruction, he has gone to them and will take his family there to live with him. It will undoubtedly be hard for them, but I am convinced that it is the right method.

"Judged from the surface, the missionary method in the open parts of China seems to have failed at just this point, viz. in contact with the people. The substantial compounds of many of the missions in the foreign settlements are conspicuous even in cities of handsome buildings like Shanghai. The method seems to have been to attract the Chinese to the schools and churches of the settlements, rather than to carry the schools and churches to the people. This fact, together with the evident assertion of jurisdiction on the part of the foreign worker over the native assistants may explain the underlying and vital weakness of missions in China- the lack of trained native workers, and of independence of thought and reliability of character. It is no exaggeration to say that the missionary enterprise in China, which was begun years before Japan was accessible, is at least a generation behind in its fundamental point of trained men."

Much might be said to qualify this statement, but the desirability of raising up such native leaders as are spoken of cannot be overstated. The only

Mr. Fife,

way to raise up such men is to win those who have the capacities in them, and then by example and tireless education to develop these capacities.

Dr. Moffett, one of the most efficient and fruitful missionaries in Korea, speaks strongly on this point in a paper which he presented on "Policy and Methods in Evangelization of Korea," at a Conference held in Seoul last September, to celebrate the twentieth anniversary of the establishment of the missionary work in Korea. I enclose herewith an extract from Dr. Moffett's address. I wish I could send you the whole address, but I know you will be interested in the enclosed extract. Dr. Moffett dealt last in this paper with the development of trained helpers, evangelists and ministers, and the necessity of making provision for their training, holding it foremost in the purpose of the Mission.

Some of our Missions have slipped up greatly in this matter. Dr. Pillsbury made a list recently of the number of native ordained men in the various fields, with the following results: In Africa, 2; in the seven Missions of China, 30; in the seven Missions of India, 6; Chinese and Japanese in the United States, 2; Japan, East and West, 14; Korea, 0; Mexico 25; Persia, East and West, 30; Philippines, 2; Siam, 1; Laos, 8; South Brazil, 4; Chile, 4; Central Brazil, 1; Guatemala, 0; Colombia, 1; Syria, 5.

I think in no country but Persia does the number of native ordained men exceed the number of our American ordained missionaries. The criticism of the Young Men's Christian Association Secretary needs some qualification, but there is more truth in it than error, and we certainly ought to be laying ourselves out with greater patience and inquisitiveness and love and yearning to raise up men who should themselves be leaders among the people.

How many curious characters there are in this world, and how many romantic life stories can be well illustrated in the case of that Miss Wellman who had gone out to India, infatuated with the teachings of some Swami. I should be interested to hear what becomes of her.

The General Assembly opens on Thursday of this week. To-morrow is the

Mr. Wife, 3.

Foreign Missions Conference which precedes the Assembly. It is my turn to go this year, and I rejoice at that, for I must say I do not very much enjoy attending the General Assembly. I suppose that if I were out of the country for eight years or so, and then came back, I should feel it to be a real treat. The change in the ecclesiastical relationships of the missionaries in India will cut down somewhat the representation from our India Missions; and under the Assembly's rules, only one delegate from each Mission can be appointed.

Dr. Brown, Dr. Halsey and Mr. McConaghy have all gone to the Assembly. As our offices are quite a little quieter, and Dr. Gerritt of China, who has been in our offices rendering invaluable assistance during Dr. Halsey's absence, has also gone.

I hope that you and Mrs. Wife and the dear children are well. With kind regards.

Very cordially yours,



May 16th, 1905.

The Rev. Robert D. Tracy,
Lodiana, Punjab, India.

My Dear Mr. Tracy:-

Your note of February 16th, accompanying the Minutes of the Annual Meeting, was received the middle of March, and shortly after the Appendix came. I do not find in the Appendix, however, the report of the Committee on the use of Nestle's Text in the proposed Bible revision. Did not that Committee make a report which was to be contained in the Appendix? Perhaps it will be in the printed edition of the Minutes.

I sympathize with you in your keen feeling of regret at the delay in forwarding the Minutes. As I stated in writing to the Mission, no hardship was occasioned to the Board, and I only hoped that no Mission cause had suffered. I know well enough what it is to have work accumulate on one, and how hard it is often to lay aside ^{some} things in order that others may be done. I know how over-pressed you must be, and every faithful missionary who tries to seize the opportunities that not only invite, but over-power. But it is good to be over-driven; far better than to have the traces relaxed.

I can imagine how almost hopeless you must feel at times as you think of the immense ranges of work that might be over-taken, the limitless opportunities that might be embraced; and then, on the other hand, your own inadequacy and the terrible obstacles that need to be surmounted. One is often tempted when in this mood - at least I can speak for myself - to let himself slip up ^{some}, to be an invitation for sympathy or pity or admiration because he is attempting so much. At such times I often recall some rules of Archbishop Benson's that we keep hanging up on one of the office walls here:

"Not to call attention to crowded work or petty fatigues or trivial experiences.
To heal wounds which in times past my cruel and careless hands have made.
To seek no favor, no compassion; to deserve, not ask for tenderness.
Not to feel any uneasiness when my advice or opinion is not asked, or is set aside."

When I read of these people's lives, I have by no means little to say to those Canadian-
 class who are satisfied with the "Bird of Paradise" and "The Song of the Lark" and I venture to
 enclose a copy. Of course I realized at once that I got their meaning that they
 were no good except as they got themselves automatically fulfilled in consequence
 of the presence of the Living Spirit and the Spirit of Life. But simply preparing
 and sending it to you, it is to show you some evidence of this great principle; - a
 kind of living example. Hearing President Dewey express once, in an address
 which he made at the Student Volunteer Convention in London in 1900, when he
 quoted the old Latin lines -

"Si Christum discis, nihil est si cetera nescis,
 Si Christum nescis, nihil est si cetera discis."

I do pray that we may all more perfectly learn that wonderful secret.

I hope the action regarding the single men's salaries will be found to
 provide adequate relief and an entirely comfortable support.

It must be a great pleasure to you to be in Indiana with such congen-
 ial associates as you have and with such efficient men to work with.

With the earnest prayer that God may enrich you in your inner life and
 make you more and more efficient and powerful in His service, I am,

Your sincere friend,

May 16th, 1905.

Dr. Emily Marston,
Lahore, Punjab, India.

My Dear Dr. Marston:-

Your good letter of February 4th was received in March. It was a pleasure to hear from you, and to know definitely about your plans. I am glad that you will be able to go on with the work, and trust that you may be given full strength for it.

Thank you very much for your appreciative words regarding Mrs. Stebbins, and also for your judgment as to the connection between the sad troubles at Dehra, and the premature ending of her beautiful and useful life. I see that the whole question of the position of the women of the Mission is now under fair consideration, and will come up at the next annual meeting. You have a Committee of three women and two men on it, and it seems to be a very good and capable Committee, which I hope may be clearly guided in its work, that its report may be accepted by the Mission, and a very troublesome situation brought to a happy issue.

It was nice to have your commendatory word regarding Miss Macdonald, and to hear of the fine way in which she was taking hold of the work. It must be hard and trying work learning the language and getting successfully adjusted in an entirely new world. It is not the work of which the churches think as missionary work, and yet humble and obscure as it is, it is essential to all that follows, and is in itself just as sacred and important work as any that follows.

There is a truth of which I have thought very much lately, which my own thoughts and my observation of others have combined to emphasize for me; and that is, the superior value of the kind of work which is as a rule unobserved, and which lacks the spectacular elements and the more or less fanciful features which generally explain the prominence of work. After all, work that accomplishes things, that goes deep, that leaves enduring results behind, is the work that is

Dr. Marston, 2.

done in inconspicuousness, unobserved. I was thinking of this recently in connection with Christ's account of the last judgment, when, in reply to His questionings and statements, both the righteous and the unrighteous, He says, will ask Him, "Lord, when saw we Thee?" The incidents on which He proposes to rest the judgment are absolutely forgotten by them. Yet in that day Christ will proclaim these forgotten trivialities to have been the vitally important things, and for all eternity the everlastingness of character will have been determined by these attitudes of men toward small opportunities, - the attitudes of acceptance and the attitudes of rejection, taken in obscurity and oblivion by those who were thus handling Christ without knowing it, and settling their own destinies. I saw some lines in one of the Southern Papers a little while ago, about "Chinese" Gordon, which put this whole principle of the right secret of great work and great character on its proper basis:

"He was not great
By wealth or kingly state,
By bright sword or knowledge of earth's wonder;
But more than all the race
He saw life face to face,
And heard the still, small Voice above its thunder."

It seems to me this is one of the fine missionary thoughts. It comes to me each year in reading over the reports. Some men who are doing the best work in the world, send to the Board simple and reserved reports; but one who knows them, knows that behind this curtain, unnoticed, unpraised, thought lightly of by the man himself, a great and everlasting work is being done - the work of fulfilling in quietness the ministering will of God. You know that is the thought that is put on Mr. Moody's grave stone in Northfield, on the little hill just back of his house, where every evening during the summer time, an open-air meeting is held as the sun goes down. Beneath the name and dates, the only inscription is -

"He that doeth the will of God abideth forever."

We have received a few letters written since the earthquake, but are anxious to hear more fully regarding it. Were you in Lahore at the time? and did you feel it severely?

We have had no word from India in reply to an inquiry which I sent in

Dr. Marston, S.

behalf of Mrs. Newton, which she desired me to make, as to whether there was any niche into which she might fit, as she did not desire to return to India unless the Mission felt that there was something she could do.

With kind regards.

Very sincerely yours,

M.

May 17, 1905.

The Rev. H. M. Andrews,
C/o The Woman's Board of the North Pacific,
Portland, Oregon.

My dear Mr. Andrews:

Your letter of May 9th. was received day before yesterday. I was very glad to hear from you. Before going on to answer your letter, let me give you a good piece of news, which Mrs. Andrews will be pleased to hear. Mrs. John S. Kennedy has just been in to say that she will give another \$1000. for Woodstock and she wanted to know for what it was most needed. She said that she understood Mrs. Andrews had all the beds provided. I told her I thought Mrs. Andrews would want to have the building and that if she would send the money in, it would be added to a special fund for that purpose.

With reference to the Bedford Park Church gift, perhaps Mrs. Andrews will have sent you my letter to her, but that you may have the facts, I quote the letter herewith, and Mrs. Andrews can supplement it in any way:

"Mr. Coffin has just been talked to me over the telephone about the proposed application of the missionary gifts of the Bedford Park Church. I have been a little troubled over the matter lest it should work out as a diversion of the funds, which would regularly come to the Treasury of the Board. The money had already been raised, of which we received between \$600 and \$700, and it has already gone to the funds of the Board, with the understanding that it was to apply to the salary of a missionary to be designated. If it is used as an extra for Miss Wyckoff's salary, it will not help out on the obligation of the year.

As I remember, the understanding was that Miss Wyckoff's salary was to be provided by special individual gift, which would not be otherwise obtainable. I did not gather that you had in mind the contributions of some church already raised, regarding the specific application of which there had been already a great deal of correspondence and conversation. Indeed, the action of the Board at the last meeting on April 3rd. with reference to the matter was as follows:

'It was voted that the Board would agree to provide the regular single woman's salary for Miss Mary Wyckoff of the Woodstock School, on condition that the amount be specially contributed by home

The Rev. H.M.Andrews, p.2.

donors without interfering with funds that would otherwise come to the Board's treasury'.

I told Mr. Coffin that I was straitened in the matter, because I wanted to help you and yet I owed a duty to the Board that if this church contribution went to Woodstock in the way I understood you desired it to, it would be just so much clear loss to the Board for its existing but unsupported work. If, on the other hand, we assigned to the Bedford Park Church as a special object, part of the regular grant to Woodstock not promised by special object donors, as we could easily do, while it would help the Board it would not give you the help you wish. At the same time, it would seem that it should be the Board's need which ought to be first considered in connection with the Bedford Church gift. The gift was already made and was not such special gift as was contemplated in the action of the Board, and as I thought you, yourself, had suggested.

It seems to me the best way out of the complication, and a way that will satisfy the church and also the Board, although it will not help you as I wish it might, would be to assign to the Bedford church \$500 or \$700 of the present appropriation for Woodstock, not provided for by special object givers.

I am very sorry to have to write what I know will be so distressing to you, but I know if the other course were pursued and all of this money absorbed as an extra to Woodstock, I will be taken to task.

I am sure you could not have known that the money had already been given. If there was some part of it which was an absolute increase, giving out the idea of providing Woodstock with something extra and representing money which never would have been given otherwise to the cause of Foreign Missions, I think we could get that specially appropriated for the school.

I hope you are better than you were and that we may look forward to that visit of which we were deprived a few weeks ago".

The purpose of my question above as to whether any of the money was given as a distinct special to Woodstock, over and above what would otherwise have come to the Board, was to prepare the way for the suggestion to the Board, that any such special gift might be specially appropriated for Woodstock, but as for the rest, if it had been set aside for Woodstock by you and Mrs. Andrews, it would simply have increased by that amount the deficit with which the Board closed the year. For two years, now, the Board has fallen short and has accumulated a deficit for the two years of nearly \$40,000.

I wonder whether what you call the General Fund and the relationship of missionaries to it is thoroughly understood. I venture to send you herewith a copy of a letter to one of our missionaries in Japan, which I gave Mrs. Andrews to read, but which I wish you would read also. It has some stenographic mistakes in it, but you

The Rev. H.M. Andrews, p.3.

will be able to get the sense of it. There is no general fund that is a fixed and reliable quantity on which the Board can always depend, and on the other hand, all the objects on which the general funds are spent are definite objects, and just as such entitled to receive the support of donors as outside objects - more entitled, in reality, because the missionaries on the field, by putting them into the regular estimates and applying first to their support the money received from home, indicate their belief that these items are the most important.

I feel very strongly about the duty to loyal co-operation, about which I have written in the enclosed letter to Miss Monk; but I feel equally strongly that when we have provided for what in our joint enterprise, comes first, we ought to go forward to get all we can in addition.

You ask about certain scholarship funds promised you, as memorials of loved ones, for Woodstock. I am not sure that I can answer the question without knowing a little more fully about the facts. Is the money to be given through local Societies, which must have credit for it on the books of the Board, so that the Board will have to include them in its regular accounts? The increase in the budget for the new year is now made out and can only be increased by increasing the obligations ^{of} the Board. Where people do not insist on the Board's giving credit on its books for their gift, of course the Board has no control over their money and can only handle it, just as a bank would transmit it to the field. If the mission work of the Presbyterian Church is under the care of the Missions of the Church, surely the Mission should have some voice as to its expenditure.

Perhaps the point of your inquiry, however, could be met by the simple statement that the Board never receives money, when any trust is specified in the gift, without endeavoring to fulfil this trust. In ordinary giving, however, where there are no such trusts

The Rev. H.M. Andrews, p. 4.

specified, but where donors give to a particular object, because they happen to know about it, and would be even more ready to give to anything else that the Mission concerned, might deem more important, we are expected to suggest to donors that they leave some authority in the matter to the Mission, to which their gift is to go.

The Board has never taken any action of which I know, depriving any of the Missions of the hope of increased appropriations. There is certainly no policy in force, forbidding the increase of the appropriation to the India missions. It is true that they are receiving, proportionately, a much larger sum of money than most of the Missions. The Punjab and Syria missions are probably the best supported missions of the Church, but I do not expect that these missions will receive no increase of appropriations, but confidently hope to see both more missionaries and far larger sums of money devoted to these fields.

At the close of your letter, you say that institutions in the homeland are not treated in the same way as Woodstock, that they are encouraged to raise funds for themselves. On the other hand, I think it is one of the rules of the College Board that institutions, which it aids, are to refrain from solicitation on their own account; and I suspect that there are few institutions for which the College Board has done as much as the Foreign Board has done for Woodstock. I wrote you last year a letter, expressing the cordial approval of the Board in the effort to help Woodstock. The letter of the Bedford Park Church was no indication of a contrary spirit, but only an unwillingness on the part of the Board to have money, already given, ^{diverted} from the treasury to the advantage of Woodstock.

There are three different positions, which I notice missionaries at home on furlough, take. Some work, first for the whole cause; second, for their own interests. Others work, first for their

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The Rev. H. J. Andrews, p. 6.

interests and second for the whole cause. Other work for their own interests at the expense of the cause as a whole. It was because the Bedford Park matter appeared to the Executive Council to fall under this third head, that the view was taken, which I was instructed to express to Mrs. Andrews.

I trust that this makes the matter clear. Let us have no misunderstanding. I do not wonder at all that you and Mrs. Andrews are so intensely interested in Woodstock and feel so keenly the obligation to do everything possible for it; and what you have felt to be the like-warmness of other members of the Mission has only strengthened this sense of duty; but do not lose sight of the fact that Woodstock is a part of the whole movement, and that it must all go forward together, and that we must work together, and not as individuals, each for his own interest, careful of the interest of the whole.

There seems to be some difference of view as to the extent of the damage at Woodstock. Mr. Woodside writes that he advises the entire rebuilding of Woodstock and Dr. Wherry seems to be of the opinion that some repairs will suffice to make the present building entirely useable. What is your information on the subject?

With kind regards to Mrs. Andrews and with the hope that you may find some one who will do large things for the school,
I am,

Your sincere friend,

M.

May 16, 1905.

Mrs. N. M. Carleton,
Kotgarh, via Simla,
North India.

My dear Mrs. Carleton:

I ought to be ashamed to have allowed so much time to elapse since writing to you last. Here are your letters of Sept. 7th, Nov. 15th and Nov. 26th, all unanswered! And I have also to thank you for the beautiful photographs, which I was very glad to get, especially the one of you and Dr. Carleton. I have received also "Chronicles of Dusty Pore", into which I have already dipped with the greatest interest, and which I expect to read in the evening. It was very good to get all these letters from you. We have been thinking especially of you lately, in connection with the earthquakes, hoping that they were not affecting you. Thus far, the only damage to our properties, of which we have heard, has been at Woodstock and Upper Woodstock, with lesser damages at Lahore, Ludiana and Hoshiarpore. Did you feel the earthquake at all at Anji?

How is Mr. Roser getting along? Is he still with you as pastor? You spoke of liking him and his wife very much, when they came to you.

I was surprised by the statement in your letter of last September, that Hipling "was a low caste Eurasian". Surely, that is a mistake. His father was an Englishman, all right, and his mother was an Englishwoman, and a sister, was she not, of Lady Burne-Jones, the wife of the great artist?

In view of your letters of Nov. 15th and 26th, no action, whatever, was taken with reference to the record in the Minutes of the

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Mrs. Carleton, p. 8.

last Mission meeting, regarding Ani.

Oftentimes, my heart goes out to you, so alone, so far away, and yet so courageously doing what you believe to be your duty. God will honor and reward you for all that you do in His name, and for the fidelity in doing what you believe to be His will, even though far way and hidden in the midst of the mountains.

I saw some lines in one of the Southern papers a little while ago, about Chinese Church, which put this whole principle of the right secret of great work and great character on its proper basis:

"He was not great
By wealth or kingly state,
By bright sword or knowledge of earth's wonder;
But more than all the race
He saw life face to face,
And heard the still, small Voice above its thunder."

It seems to me this is one of the fine missionary thoughts. It comes to each one each year in reading over the reports. Some men who are doing the best work in the world, send to the Board simple and unserved reports; but one who knows them, knows that behind this curtain, unnoted, unpraised, thought lightly of by the men here, a great and unflinching work is being done - the work of fulfilling in quietness the ministering will of God. You know that is the thought that is put on Mr. Moody's grave-stone in Northfield, on the little hill just back of his house, where every evening during the summer time, an open-air meeting is held as the sun goes down. Beneath the name and dates, the only inscription is, "He that doeth the will of God abideth forever."

I hope the spirit of revival, which seems to be stirring in many different parts of the Church will not fail to reach your churches too. Of course, you see what is printed about the Welsh Revival, and possibly you have already seen Campbell Morgan's sermon, but I send a copy herewith. One of the most helpful signs in our

Mrs. Carleton, p. 3.

country is the increasing spirit of prayer. Here in New York City, a great deal of prayer has been made. There is a general feeling that nobody wants to work up anything. While a certain measure of organization will be necessary when life begins to stir, nothing will be accomplished by building up wheels until life itself is present and begins to make its presence felt. I have been at some of the most helpful prayer meetings lately, I have ever attended, and am sure that this great volume of prayer must inevitably accomplish those spiritual results, which God has assured us prayer will achieve. And the response that comes in answer to such prayer is likely to be such a spiritual awakening of individuals as constitutes the charm and power in this revival in Wales, where the fire is carried from heart to heart and from home to home, where no great preachers do the work, but each man speaks to his neighbor and each woman to her friend. May we not hope to have this spirit even more present in the churches on the mission fields, where there is much less restraint in the matter of religious conversation, and where from the beginning, it ought to be possible, as it has been possible in Korea and Uganda, as it was found to be possible in the early churches, to have each believer a missionary from the beginning and each church its own missionary society.

I am sending you herewith a little book on The Second Coming of Christ, in which you may be interested. I see an accident has happened to the last pages of it, but this is the only copy of it I have, so I send it on and some day, if you wish, will give you a better one.

With kind regards,

Your sincere friend,

... ..

I want to emphasize also the amount of the reports of the
 citizens of the The
 are very honest. This world is a very
 troublesome world, if we were not able to overlook and forgive such
 things.

✓

Your note of Nov. 20th sending the Annual Report of the Station, was received just after Christmas, and this Spring, I received your good letter of Feb. 6th, telling about the trip you and your brother had made in itinerating, and about the Boys' High School, the Lepers Asylum and the other work. The pastor of the Church which supports you, kindly sent me also his printed letter to his congregation at the end of the year, and with it a printed slip containing extracts from some of your letters to the church. It was very good to get all these little incidents and I hope that you will write quite frequently. Your father and uncles have a genius for interesting writing, and I think that it would be hard to get anything better than the Terapore report for the last printed report of the Punjab mission. Such gifts for picturesque and vivid descriptive generalization ought to be used, and I hope that you will not only write often to your church and to us, but will find time now and then to send a letter or an article to some one of the Church papers. They are always glad to get things from the field and it takes only a little while to write them, and the good they do you can never be measured. Even if they are not read by multitudes, they may be read by some few people, who will be influenced by them, and accomplish more than you will ever dream.

There is a truth of which I have thought very much lately, and which some theologians and my observations of others have convinced me is everywhere for us; and that is, the superior value of the kind of work which is done in a quiet unobserved, and which lacks the spectacular

...re or less fanciful features which generally
 ...ence of work. After all, work that accomplishes
 things, that goes deep, that leaves enduring results behind, is the
 work that is done in inconspicuousness, unobtrusively. I was thinking
 of this recently in connection with Christ's account of the Last
 Judgment; when, in reply to His questionings and statements, both the
 righteous and the unrighteous, "To what will ye be judged, and how
 ye have done these things?" The incidents on which he proposed to rest his judgment
 are absolutely forgotten by those who are in that day, Christ will re-
 strain these forgotten transgressions and have been the doing of great
 things, and for all eternity the exactingness of character will
 have been determined by the attitude of love to which all opportu-
 nities, - the attitude of acceptance and the attitude of rejection,
 taken in obscurity and oblivion by those who were not knowing
 Christ without knowing it, and setting their own destinies. I saw
 some lines in one of the Southern papers a while since ago, about
 Chinese Gordon, which puts this whole principle of the right secret
 of great work and great character in its proper basis:

"He was not great
 By wealth, by power, or fame,
 By brilliant words or knowledge of a world's wonder;
 But more than all the race
 He saw life face to face,
 And he'd his still, small voice above its thunder."

It seems to me this is one of the finer, elevating thoughts. It seems
 to each one each year in our reports. Some of the
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 reserved reports; but one of our members, who had heard this car-
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 in quietness the ministering will of God. The Board of the

...that ...

The first...

...is held as the sun goes down. Be-
neath the name and dates, the only inscription is, "He that doeth
the will of God abideth forever."

- hope that the work is being done and that you can
see growing up a company of earnest active Christians, who have the
right things and the right spirit. It seems to me that the
... will go out and do
... we are doing.
... of course, it must be in us and they
... most interesting paper on this subject
... of the celebration of the twentieth anniversary of the
... in honor of Dr.
... and I enclose a brief extract from it.

The first word from your father regarding
... the first... as a very great deal
... names of
... a limited improvement was noted.

I will feel some responsibility as to whether they will be
... and I sincerely hope that they may.
I hope that you keep on the watch for individual men who
give promise of usefulness, and that you find each man to you in
front and let yourself out to help them in their spiritual growth.
and in directing their lives into work for others. After all, that
is the best kind of training that a native can have, - the kind that
they get through contact with one who loves them, who works with them,
and who...

The Rev. F.J. Newton, p.4.

will see and grasp. In the extracts which I enclose, Dr. Moffett has brought this out strongly and forcibly. And after all, the missionary is the human source of the Native Church, and very rarely will anybody in the Native Church rise above him. When there will be found among the native Christians, men of independence who resort to God, men who go straight to the Divine fountain for their illumination, their life, then there will be among the native Christians, men who will rise above many missionaries. But the Native Church as a whole, and most of its leaders, will only find these sources of power as they see them displayed in the lives of missionaries with whom they associate. I do earnestly trust that you may be such a man of God, and your influence so rich and strong and powerful, and your inner fellowship with God so intimate and abiding and holy, that those with whom you work must inevitably feel the stimulus, the pressure, the uplifting of it, and then draw near to the Divine life that has come near in you.

With kind regards to your brother and yourself,

Very sincerely yours,

Newton

M.

May 22, 1905.

The Rev. H. M. Andrews,

c/o Mrs. Geary,

739 Irving Street,

Portland, Oregon,

My dear Mr. Andrews:

Your letters to Mr. Hand and me have just been received. I thought that Mrs. Andrews had already started for the Pacific Coast. She was expecting to start sometime ago and has not been here for quite a little while.

You remember when the North Pacific Board first asked to have you and Mrs. Andrews come out to the Coast for some work there, the Board here agreed to meet the expense to the coast, if you and Mrs. Andrews would be able to go on from there to India. But it did not feel that it could meet the expense of the journey across the continent and back; and I think it would still be willing to carry out this plan, so that if you and Mrs. Andrews would work among the Pacific coast churches, and then go back via the Pacific to India, I feel confident that the Board would meet the travel across the continent, in view of the help to the cause that you would be giving, through your work on the coast. I do not think, however, that it would feel able to meet Mrs. Andrews' expenses from here to Seattle and then back to New York again, in order that you might return to India via the Atlantic.

The provision of the Manual, with reference to the home in this country to which the Board meets travelling expenses, is as follows:

"As furlough, while primarily contemplating the health of the missionary, have reference also to the advantage of the mission cause in the Church at home, it is desirable that they be spent in the United States. Any missionary wishing to spend part of the furlough in foreign countries is expected to correspond with the Board with reference to the time to be

The Rev. H.M. Andrews, p.2.

so spent and the date at which the home allowance shall begin. As the Board pays the travel to the home of the missionary, it is necessary that the domicile be stated when rendering the travel account, and that the journey thereto be according to the provision of Paragraph 12. "

The first part of Paragraph 12 is as follows:

"The Board pays the expense of the journey from the home of the missionary to his Station by a direct route. Should any missionary wish to deviate from this direct route and there be no reason to the contrary, he shall receive a sum equal to the expense of the direct journey as estimated by the Board at the time. The expense is based upon the shortest and least expensive route, and is not intended to include items of emergency beyond those incident to delays from disarranged service. In case of deviation from the direct route or delays, the additional expense of which is assumed by the missionary, the time thus consumed will be taken into consideration in fixing the date at which home allowance shall begin."

If Mrs. Andrews had regarded Seattle as her home in the United States, the Board would have been very glad to have provided the travel on that basis, although of course, the shortest and most direct route, which the Manual calls for, between India and Seattle, would have been by way of the Pacific. Where there has been doubt as to just what is the proper domicile at home, it has been customary to settle on the place where the missionary actually spends the bulk of the time on furlough. The Board has never felt able to meet the expense to several different domiciles.

Mrs. Andrews has been working very hard; too hard I fear and I wish she might have a good rest before going back to India. Will you not see that she does so this coming Summer?

Since beginning this letter, I have wondered, in the light of what you write, whether we could possibly have been mistaken in thinking that Mrs. Andrews had already started for the Coast. We have not been able to find out where she is at present, however, except that we know she is not in New York. I am confident that she told me several weeks ago, when I hoped she would come out and spend a Sunday in Englewood, that she could not because she was starting off to join you on the Coast.

With kind regards to you both,

Your sincere friend,
R. H. ...



May 23, 1905.

The Rev. K. C. Chatterjee, D.D.
Bengaluru, India.

My dear Dr. Chatterjee:

I received yesterday your kind note of April 25th. with the accompanying photographs, which we were very glad to get. I wish I might have been with Mr. Gould on that trip in the districts. The pictures give us a very good idea of the work. I was especially glad to have the one of your beside the Ekka and the one of the orphanage.

I will also send you your good letter of March 21st, 1905. I have just received it and am very glad to hear from you. The letter I took into the school meeting with several other letters from the Punjab Mission, and with Dora's most interesting letter of 12th. Will you please thank her for her letter? I am so glad that no greater damage was done. I presume that the property committee will report fully on all repairs that are necessary. The buildings at Woodstock all seem to have been very badly damaged, and it will be necessary in the way of repairs.

We shall look forward with much interest to seeing Mr. Sturgis when he gets here. Mr. Gould writes that he had Dr. King last before him very strongly the great need of help in Bengaluru. As you have had opportunity of seeing, he is a man of very generous heart, and I am sure his visit will be followed by great practical service, just as extended as his means will allow.

A friend, who is a clergyman of the Church of England in Bengaluru, has just written to me, saying that he has just received a letter from Mr. Sturgis, who is coming to Bengaluru in the next few days.

The Rev. H.C. Chubb, p. 17.

"and today we had rest, 'tis our joy
 to be here, and to be here,
 to be here, and to be here,
 to be here, and to be here,
 in foreign lands they wondered how
 their single word had power;
 at home, the Christians, two or three, had met
 to pray an hour.
 Yes, we are always wondering, wondering how,
 Because we do not see
 Someone, unknown, perhaps, and far away,
 In hushed knee."

What a difference it would make if all of us who know Christ, and our hearts truly believe in Him, would accept His word about prayer, and use the power that He has offered us in behalf of others and the work which they are trying to do. If it is wrong to others to take away from them that which they have, it is surely a wrong, also, to them not to secure for them that which we might secure; and undoubtedly, it is within our power to bring great blessing to the spiritual life of others and great fruitfulness to their work by intercessory prayer. A few days ago,

Dr. C.B. Newton of the Tanjore Mission, who is now in this country with Mrs. Newton, wrote that Mrs. Newton, who had been very ill, had begun to gain on a certain day, and that that day had been the day when the Church was called to pray for her in the Year Book of Prayer. Ought we not all of us in this our common work, to covenant together more faithfully to remember one another in prayer? It would be as all assured together in sympathy and in judgment, if we were intimately bound together.

The General Assembly is just now in session and the papers state that the proposed union with the Cumberland Presbyterians has been almost unanimous, indeed, I think some of the reported "unanimously approved." The United Presbyterians and the Reformed Presbyterians are holding their meetings also, and I trust that the latter may result, as they did here a year ago that it might do, in a complete union here at least with the United and the Reformed Presbyterians. This would be a great step towards the absorption by our Missions in India of the Reformed

Mr. C. W. A. G. Chatterjee, C. P. S.

Presbyterian Mission. I judge that the United Presbyterian Assembly will take no action, restraining the United Presbyterian missionaries in India as to their action, but if the United Presbyterian missionaries are desirous of entering the union in India, the Church at home will interpose no objection. It seems a case where each party wants to lay the final responsibility on the other. The Assembly here at home, however, is the authoritative body and if it states, as it practically has done, that the missionaries in India can do as they please, it leaves the responsibility of any decision upon the people in India.

I hope that you and Mrs. Chatterjee and your children are well, and with kind regards, I am

Your sincere friend,

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 May 23, 1908.

The Rev. M. M. Wherry, D.D.
 Ludiana, India.

My dear Dr. Wherry:

Your good letters of March 30th, April 13th and April 20th, have been received, and we also received your cablegram from Kasauli, reading "Investigation incomplete". I reported this at once to Mr. [redacted]. I intended to send him a copy of your letter of April 20th and [redacted] perhaps you might prefer that I should not do so, and I have withheld it. I think you can write with perfect frankness and I hope that you and Dr. Mackrell will do so in your report.

Mr. and Mrs. Andrews are now out on the Pacific coast, where Mr. Andrews has been for sometime among the Societies of the Women's Board of the North Pacific. Mrs. Andrews has been working indefatigably here in the East, trying to raise money for the Woodstock buildings, [redacted], etc. She has also hoped also to provide for the support of the college department, which we have talked over fully together, but I understand that there is a difference of opinion in the Mission as to the importance of the college department, and I have told Mrs. Andrews that [redacted] to be for letter to have the matter with [redacted] the Board of Directors and the Mission, before pressing it further. Mrs. Andrews thinks that the college department is indispensable. In her last letter on the subject, she wrote:

"You will recall that I told you one day when speaking about the action of the Mission looking toward the cutting off the [redacted] going on [redacted]. The longer I think of such a procedure, and [redacted] from every point, the more fully I am convinced that it would be the first thing the Mission could do. The twenty-five or [redacted] who are in Woodstock because of the advanced classes, [redacted] of the school. They have grown to the point where they [redacted] the whole time of the school. They are the only class [redacted] to get teachers and workers. They are at an age [redacted] and effort of earlier years begins to bear fruit. [redacted] are the only class which make it worth while to keep

The Rev. E.M. Wherry, D.D. p.2.

Woodstock again. If the School is not to be an evangelizing agency, not only for the girls, but through the girls, then it has no reason for existence, and should be given up. As a High School only, it cannot be such an agency, for the girls who go out from the High School are not old enough to begin teaching or mission work, and since the Lane House Training School has been closed at Dehra, Woodstock is the only place in our Missions where Baharian girls can be made ready for work. Then, too, the lower standards are bound to feel the reflex action; for educational demands are changing in India to such an extent that a school which is only a Secondary School, (and that is where Woodstock would rank without the college) would not be selected by parents - so there is also to be a very decided shrinkage in the whole number, and a consequent lowering of the present income. This has been shown by two Hill schools in the "North India" and one school of England - and I wish the Presbyterians would act by the same argument. I am not willing to see Woodstock simply as an educationalist, and if the school must be maintained that its evangelistic output is nothing, then it could certainly not be my field.

Mrs. Andrews went on to say that she felt sure the Mission would not, of the College Department, unless some thing were secured to offset the present College expenses, or the Board ordered that the College Department was to be continued. I think the matter ought not to be decided on this basis, however, but on its merits. Mrs. Andrews says that the whole institution, including the College Department would be run satisfactorily, if the School got from the Mission a grant of 6000 Rs. instead of the present grant of a little over 4000 Rs.

I was glad to have your comments on the Seminary. Mr. Velte writes very strongly about it and I think his ideas are extremely sensible. Even if the matter of a new site or property, be ever considered, it would be well to move away from Saharanpur, and if so do, where it would be best to go to. I hope the question of adapting the Seminary to the actual necessities and conditions will be kept in view. Do we need, for example, a training school for village workers in the North India Mission, in addition to the Seminary, or could not the work of the Seminary be so adjusted as to enable it to supply the need of village workers, as well as more highly trained pastors?

I have been corresponding with Mr. Tateon of the United Pres-
 byterian Board about this. The main trouble on the field seems to lay the
 responsibility for the maintenance of the Seminary, and the Home Church seems

The Rev. E.M. Wherry, D.D. p. 3.

to lay it on the missionaries. It seems entirely clear, however, that if the United Presbyterian Missions in India desire to go into the union, there will be no impediment on the part of the United Presbyterian Church at home.

I suppose that unquestionably, the Reformed Presbyterian Church will before very long join with our Church. Such union was almost consummated at the last General Assembly. I do not know whether it will this year or not. If that is done, we can soon close up the scandal of the Reformed Presbyterian Mission in India.

I want to thank you heartily for your kindness in sending the beautiful copy of the Presbyterian General Assembly. It has been placed in the Library with our other photographs. I thank you also for the clippings on education and mass movements in your letter of March 30th.

Mr. Woodside writes that his judgment differs from yours as to the extent of the repairs needed at Woodstock. I think his idea was that everything should be taken down and rebuilt, but there is imply no money for that, and if Woodstock can only go on by the expenditure of thirty or forty thousand dollars gold for rebuilding, I am afraid the case is hopeless, unless some individual offers the funds.

The General Assembly is in session now at Winona. Dr. Moffett is Moderator. Mr. [unclear], [unclear], is on the Foreign Missions Committee, of which Dr. Luccock is Chairman. Winona is a good place for the Assembly. There is nothing to divert attention and the secular atmosphere of a great city is absent. In view of the independence of the Church in India, the only *admitted* representatives in India are the delegates, each Mission being entitled, under the rules of the Assembly, to send one delegate, who shall have with him his home in this country and receive the same financial provision and entertainment at the Assembly as accorded to commissioners. It may be well for you to have the full text of the Assembly rule in the matter:

"In all regions, where through the organization of Union

The Rev. W.M. Wherry, p.d.

Presbyteries or the existence of Missions without the Synodical organization, there are no Presbyteries in connection with this Assembly, each Mission organized as such under our Board of Foreign Missions may send to the General Assembly an ordained missionary, or ruling elder, as a delegate, and the Standing Rules of the Assembly are hereby so amended that such delegate is entitled to sit as an advisory member in the Assembly, and to speak, under the rules, on all questions, and that his expenses from his domicile in this country to and during the Assembly, and return, shall be met as those of commissioners, out of the funds of the Assembly.

I hope that you and Mrs. Wherry are both very well and with kind regards and rejoicing that you were all spared from the earthquake, I am,

Your sincere friend,

Handwritten signature

May 23, 1906.

The Rev. U. S. G. Jones,
Dehra Dun, India.

My dear Mr. Jones:

Your good letter of Dec. 27th. came at the close of January. We had already heard, of course, of your transfer to Dehra, but not, alas, from the Minutes of the Annual Meeting, which did not come until sometime later. I can well believe that you have found it a difficult task to take up the work at Dehra and bring it into good condition. Did Gulam Masih accept the call to the Hindustani Church? What has become of the old pastor, and what has become of Munchie Janga Parshad? Is he still working at Dehra? Are all the old sores now healed?

Thank you very much for the statistics which came. I wish every Mission prepared its statistics in as satisfactory shape, as you do yours.

I can imagine how full your hands are, and how almost hopeless you must feel at times as you think of the immense range of work that might be overtaken, the limitless opportunities that might be embraced; and then on the other hand, your own inadequacy and the terrible obstacles that need to be surmounted. One is often tempted when in this mood - at least I can speak for myself - to let himself slip up some, to be an invitation for sympathy, or pity, or admiration because he is attempting so much. At such times, I often recall some rules of Archbishop Benson's that we keep hanging up on one of the office walls here:

Not to call attention to crowded work or petty fatigues or trivial experiences.

To heal wounds which in times past my cruel and careless hands have made.

The Rev. U.S.G. Jones, P.D.

To seek no favor, no compassion; to deserve, not to ask for
 tenderness.
 Not to feel any uneasiness when my advice or opinion is not
 asked, or is set aside.'

When in one of these moods came, I drew up some little rules
 as "How a Christian should be satisfied and may find Freedom and Peace of
 Heart", and I wanted to publish a copy. Of course, I realized as soon
 as I got them down, that they were no good, except as they got them-
 selves satisfactorily fulfilled in consequence of this great principle - a
 principle which I remember hearing President Drury express once, in an
 address which he made at the Student Volunteer Convention in London in
 1900, when he quoted the old Latin lines:

"Si Christum discis, nihil est si cetera nescis,
 si Christum nescis, nihil est si cetera discis."

I do pray that we may all more perfectly learn that wonderful secret.

What have been the effects of the establishment of the
 Church, as you have noticed them? Has it lead to any increase in self-
 reliance and the spirit of true independence? May we hope for an en-
 larged measure of ^{self} support? I should be glad if you would write
 sometime fully about the whole situation, as you see it.

With kind regards,

Very sincerely yours,

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 May 23, 1906.

Miss Sarah M. Wherry,
 Jagraon, Punjab,
 India.

My dear Miss Wherry:

I was glad to get last Decem' er your letter, written toward the end of mission meeting, throwing light on some of the discussions in the meeting and giving so much good information about the work. I am hoping to write to Miss Harris soon in reply to her letter with reference to the position of women in the Mission. I do not believe that the work of men and women can be wisely or effectively separated. It is all too much tied up together and while the whole question is a delicate one and calls for much patience and consideration and adjustment, still that is only what has to be said about most of the problems of life. In everything, adjustment and conciliation are necessary and if it is possible for men and women to get married and live together in the most intimate relations, and to adjust all their affairs one to the other, why it surely ought to be possible in a Mission, where the union is far less a difficult relation much less intricate, to get some working plan that will reasonably all who are involved; and as a matter of fact, it has proved so in most of the Missions. There may be a few Missions, where there is some lurking dissatisfaction, but I know of no Missions where there is any acute difficulty, except the two North India Missions; and I know a great many Missions where everything is just as harmonious and happy and cordial as one could wish, and where men and women work together with perfect good will and mutual understanding and adjustment.

I was glad to get your opinion as to the needs of Woodstock. The real difficulty seems to be not simple but complex. There are dif-

Miss Helen A. Merry, p. 2.

ferences of opinion as to the continuance of the school, as to its policy, and as to the financial provision to be made. There inside of a mission, there are so many debated questions as this, it is very hard to get things settled on a good basis, but I hope it may be done and that all the work that is of first and most essential importance may be provided for as well as possible, within the limited funds available. Some day, perhaps, there will be unlimited funds available, but evidently, you do not feel that we can be trusted with them now.

How did the work go during the cool season after Mission meeting? Did you have a good winter? Were there many additions to the churches? Do you see any increasing spirit of self-reliance and true independence in the Indian Church?

I can imagine how full your hands are, and how hard labor you must feel at times as you think of the immense range of work that might be overtaken, the limitless opportunities that might be embraced; and then on the other hand, your own inadequacy and the terrible obstacles that need to be surmounted. One is often tempted when in this mood - at least I can speak for myself - to let himself slip up some, to be an invitation for sympathy or pity, or admiration because he is attempting so much. At such times, I often recall some rules of Archbishop Benson's that we keep hanging up on one of the office walls here:

"Not to call attention to crowded work or petty fatigues or trivial experiences.

To avoid wounds which in times past my careless hands have made.

To seek no favor, no compassion; to deserve, not to ask for tenderness.

Not to feel any uneasiness with my advice or opinion if not asked, or is set aside."

When in one of these moods once, I drew up some little rules on "How a Conscientious but Unsatisfied Man may find Freedom and Peace of Heart", and I venture to enclose a copy. Of course, I realized as soon as I got them drawn up that they were no good, except as they got themselves automatically fulfilled in consequence of the pressure within of the

Miss Sarah M. Wherry, p. 13.

living spirit and the spirit of life. But simply regarding such rules is helpful, if it makes us more conscious of this great principle - a principle which I remember hearing President Taft express once, in an address which he made at the State & Volunteer Convention in London in 1900, when he quoted the old Latin lines:

"Si Christum discis, nihil est si cetera nescis,
Si Christum nescis, nihil est si cetera discis."

I do pray that we may all more perfectly learn that wonderful secret.

With kind regards,

Very sincerely yours,

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May 23, 1905.

Miss Mary C. Helm,
Jagraon, Punjab,
India.

My dear Miss Helm:

I will not put off any longer replying to your note of last December. If I needed any impulse to write, it was supplied by a little visit from your sister yesterday, when she brought a most interesting letter which the West End Church had received from Mr. Williams, regarding the dedication of the Chapel there, which has been built by the West End Church.

Your letter was a very interesting one and we have copied out the description of the Sunday in Jagraon, which you wrote, for use in the Church papers. I am so glad the blind man came with the others and that his heart is now in the keeping of Him, in whose country the blind eyes will be opened to behold the King in His beauty.

It is always a pleasure to read about your work in Jagraon, and I hope that more and more the blessing of God may be upon it, and that large numbers in the districts round about may be brought into the Christian Church, and therein trained into great usefulness of life and purity of character.

There is a truth of which I have thought very much lately, which my own thoughts and my observation of others have combined to emphasize for me; and that is, the superior value of the kind of work which is as a rule unobserved, and which lacks the spectacular elements and the more or less fanciful features which generally explain the prominence of work. After all, work that accomplishes things, that goes deep, that leaves enduring results behind, is the work that is done in conspicuousness, un-

Life and of Holm, p. 2.

observed. I was thinking of this recently in connection with Christ's account of the last judgment, when, in reply to His questionings and statements, both the righteous and the unrighteous, He says, will ask Him, "Lord, when comest thou?". The incidents on which He proposes to rest the judgment are so lately forgotten by them. Yet in that day, Christ will reveal in these forgotten trivialities to have been the vitally important things, and for all eternity the everlastingness of character will have been determined by these attitudes of men toward small opportunities, - the attitudes of acceptance and the attitude of rejection, taken in obscurity and oblivion by those who were thus handling Christ without knowing it, and settling their own destinies. I saw some lines in one of the Southern papers a little while ago, about Chinese Gordon, which put this whole principle of the right secret of great work and great character on its proper basis:

"He was not great
By wealth or kingly state,
By bright sword or knowledge of earth's wonder;
But more than all the race
He saw life face to face,
And heard the still, small voice above the thunder."

It seems to me this is one of the fine missionary thoughts. It comes to me each year in reading over the reports. Some men who are doing the best work in the world, send to the Board simple and reserved reports; but one who knows them, knows that behind this curtain, unnoticed, unpraised, thought lightly of by the man himself, a great and everlasting work is being done - the work of fulfilling in quietness the ministering will of God. You know the thought that is put on Mr. Moody's grave stone in Northfield, on the little hill just back of his house. There every evening during the summer time, an open-air meeting is held as the sun goes down. Beside the name and dates, the only inscription is, "He that doeth the will of God abideth forever."

Hoping to hear from you soon again, I am
Very cordially yours,

May 29th, 1905.

Miss Emma Morris,
Lodianna, Punjab, India.

My Dear Miss Morris:-

I enclose herewith a book which I have written on the subject which your Committee was appointed by the Punjab Mission to consider. I hope it may be of some service to you. I wanted to write a little personal letter beside, to thank you for your good letters of October 28th, November 15th and March 28th. I do not think you did wrong at all in writing as you did in October. Indeed, I had other word very much like yours. The whole Woodstock situation is a perplexing one. I have seen quite a little of Mr. and Mrs. Andrews here, and have grown greatly attached to them; but I can understand the difficulties in getting everything financially adjusted and cleanly and compactly administered. Mrs. Andrews is telling I fear beyond her strength in behalf of the school, and Mr. Andrews has been working diligently also. A little has been given, but not as much as was needed for the new building, although I hope Mrs. Andrews may get the rest before she goes back.

I hope that you are very well, and that you have had a good winter's work. And that all your relations continue to be just as cordial and helpful as I know they always are as far as you have any power to mold them. I think you will be interested in a paragraph from a statement sent by the Generale Mission, giving suggestions for outfit as to what missionaries should bring with them to the field. The Mission writes:

It has often been said that most travelers make the mistake of taking with them too much baggage. An outgoing miss. crew can leave many things behind with profit. Prejudice, criticism, fanaticism, and such like may be dispensed with. It is also a good thing to leave judgment unto the Lord to whom it belongs, and to refuse to pass sentence before the evidence is all in. It is quite doubtful if the evidence will all be in during the life of any one missionary on a given field. Ephesians 4: 22, is a good verse to nail to your missionary mast. Bring along a large stock of forbearance, kindness, gentleness and forgiveness. You will need them in working with other missionaries and with the people on the field.

Miss Morris, Z.

What a great thing it would be if only one could escape from his unhappy qualities by getting up and moving away to another place! And how delightful if we could only move into the good qualities of which the Guatemala Mission speaks, by transporting our bodies to another place! And yet, in a sense is not that just what we can do, substituting the word "spirit" for "body?" I remember a chapter in one of Bishop Doane's little books on the phrase in the Epistle to the Philippians, "Being found in Him." He was speaking of the way when we are found outside of Him we are sure to get into no end of trouble; and there is no telling what kind of trial or pain may be in us and making use of us there. But when we are found in Him, the thing that finds us can do us no hurt, - it finds us possessing and ^{and} possessed of that forbearance, kindness, gentleness and forgiveness which the Guatemala missionaries clearly see we need very badly, if we are to lead the happy and fruitful lives that we ought to lead, and are to be to others the kindly and helpful influence that we ought to be.

I often remember our talks together when you were home on furlough, and rejoice to think of you working so faithfully and with such true-heartedness in India.

Your sincere friend,

W. H. H. H.

May 26th, 1905.

Miss Anna Morris,

Jaggaon, Punjab, India.

My Dear Miss Morris:-

Your letters as Secretary of the Committee appointed by the Punjab Mission at its last meeting, to consider the question of the status of women in the Mission and report at its next meeting, have been received. You ask me to send any facts which may be of service to the Committee, and you say also, "It will be wise to know what you consider the wisest policy, and so will you kindly give me an expression of opinion which I can present to the Committee and to the Mission?"

Perhaps a little historical statement may be of service to your Committee, and help you to see the present discussion in its relations to the development of the past.

The old Manual of the Board, published in 1882, did not contain any definition of the Mission, or any statement of who had a right to vote. That Manual seems to have ignored completely the women missionaries. It placed everything in the hands of the Presbytery or of the man. The paragraphs of that Manual bearing on the matter were as follows:

"PRESBYTERY FOR LOCAL AFFAIRS.

11. Many things in the practical work conducted by missionaries may be best done by common or united councils and labors. The Presbytery forms an admirable body for the supervision of such common work, particularly as both the foreign and native ministers and elders are therein met on the best terms. If the general work is conducted under the charge of Presbytery, the use of votes of the laity will, of course, be allowed, but it may be expedient to restrict Councils to particular parts of the work, such as the schools and employment of teachers, the medical work and the dispensary, the erection or repair of buildings, &c.

Foreign Ministers and Elders in Charge of Temples of the Place.

The foreign ministers and elders, the foreign laborers, who are members of the Presbytery, shall be responsible for the expenditure of funds raised by the Treasurer

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of the Board, or received in the field for its use, and will require their recommendation of all estimates and expenses before giving its approval to them.

A Standing Committee.

III. In cases not practicable under Presbytery, as when there is not a sufficient number of ministers to form a Presbytery, or when this method of conducting their work is not deemed advisable, then the same laborers as in Presbytery shall be constituted a Standing Committee to act for the Board, for the transaction of such business as may properly come before them.

Business Rules.

I. This Standing Committee shall meet at least once a year, and be governed by the usual rules of our church judicatories, so far as applicable; and it shall keep regular minutes of its meetings, copies of which are to be sent soon after each meeting, to the Board. A majority of the members present will decide each question, and in cases of the expenditure of the funds intrusted by the Board to them, a two-thirds vote is required. It is proper, and from their relations to the Board learning, that the views of all the missionaries, as regards their location and work, shall be heard and fairly and fully considered. If any missionary shall be dissatisfied with the action of the Standing Committee, an appeal to the Board for final decision can be made.

All official letters of the Board sent to the missions shall be seen by each missionary."

A new Manual was published in December 1869, and Paragraph 32 of this new Manual was as follows:

The mission shall meet at least once a year, (wherever possible between Dec. 1st and Feb. 1st,) and be governed by the usual rules of our church judicatories so far as applicable; and it shall keep regular minutes of its proceedings, copies of which are to be sent to the Board soon after each meeting. A majority of the members present shall decide each question, but questions as to the expenditure of funds intrusted by the Board to them, shall require a two-thirds vote. It is eminently proper, from their relations to the Board, that the views of all its missionaries regarding their location and work shall be heard and fairly and fully considered. If any missionary shall be dissatisfied with the action of the Mission, an appeal to the Board for final decision can be made. Because of the expense, only those members of missionary families entitled to deliberate or vote should attend the Annual Meeting, unless under peculiar circumstances.

All official letters of the Board sent to its Missions shall be seen by each missionary.

As you see, the plan of the masculine Standing Committee was given up, and the following Paragraph displaced the provision for such a Committee:

"A Mission consists of all foreign missionaries under appointment by the Board within specified limits, who are all, including single women, entitled to vote. Wives of missionaries are regarded as advisory members of the mission, entitled to express their opinion on business before the body, but not to vote except where they devote themselves exclusively to the work, as in the case of single women. No missionary shall have a right vote till after one year of service in connection with the Mission.

This evidently proposed too much. The Manual went out in this form, and as you know, objections were at once raised in India. I find from the Minutes of the Board of 1890, that there were many discussions on the subject, a special committee seems to have done a great deal of work on it, and various Board meetings considered it. I find an old printed statement, dated October 26, 1890, containing the rule of the Manual of 1882 on Standing Committees, the rule of the revised Manual which I have just quoted, an amendment proposed by the Committee of the Board, and another amendment proposed by Dr. Lowrie. The Committee's proposal was as follows:

A Mission as constituted for the transaction of business consists of all foreign missionaries under appointment by the Board within specified territorial limits, who are all entitled to vote on questions properly belonging to be considered before a Mission Meeting. All questions ecclesiastical or theological in their character, such as the organization of churches, the establishment and management of theological seminaries, the control of ordained officers of the church, and of licentiates, and the issues of the Mission Press should be determined by ecclesiastical bodies, or by the vote of missionaries eligible to such bodies. Wives of missionaries are regarded as members of the Mission, entitled to express their opinion on business before the body, and also to vote when they devote themselves exclusively or mainly to mission work, the mission to decide when this condition is fulfilled. No missionary shall have a vote until one year of service in connection with the Mission.

Dr. Lowrie's proposal was as follows:

The Mission shall meet at least once a year, and be governed by the usual rules of our Church jurisdictions, so far as applicable; and it shall keep regular minutes of proceedings, copies of which are to be sent, soon after each meeting, to the Board. A majority of the members present will decide each question, and in cases of the expenditure of funds intrusted by the Board to them, a two-thirds vote is required. It is proper, and from their relations to the Board, becoming, that the views of all its members, including women, who shall have a right to vote on questions concerning their own work, shall be heard and fairly and fully considered. If any missionary shall be dissatisfied with the action of the Mission, an appeal to the Board for final decision can be made.

Neither of these was adopted, but a paragraph was amended so that it read as follows:

A Mission as constituted for the transaction of business consists of all foreign missionaries under appointment by the Board within specified limits. The women of the Mission who are actively engaged in mission work (the Mission to determine when this condition is met) are entitled to vote on what is known as Woman's Work. No missionary shall have a right to vote until one year after of service in connection with the Mission.

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Printed slips were pasted over the Paragraph of the revised Manual so as to make it read as just indicated. Many missionaries will recall the edition of the Manual with those printed slips pasted in.

In 1894, there was another revision of the Manual, and all the Missions were asked to suggest changes. Nine of the Missions in sending in their suggestions, dealt with the Paragraph regarding women's voting; four of these nine Missions suggested that all women, that is married and single, should have the right to vote on all questions; these were East Persia, Central China, Brazil and Laos. Two of the nine proposed that all women should vote on woman's work; these two were Louisiana and East Japan. Each of these Missions, however, qualified its suggestion, so that it may be well to quote the action of the East Japan Mission:

The men of the Mission have the sole control of all ecclesiastical matters, and of all other work carried on by themselves. The ladies of the Mission, including such married ladies as are actively engaged in work recognized by the Mission, are entitled to vote upon all matters directly pertaining to what is known as Woman's Work. When the decision affects them personally, all missionaries and associate missionaries may vote upon the following: - The location of missionaries and the assignment of houses; the appointment of missionaries to particular departments of work; the application to the Board for other than regular furloughs. With these exceptions, no missionary, without a special vote of the Mission, is entitled to a vote, until after connection with the Mission for two years.

You doubtless recall the Resolution adopted by the Ladies Conference of the Louisiana Mission at the time, which was recommended by that Conference to the Mission for approval, and I believe approved by the Mission:

Whereas, Article 33 of the new Manual does not meet with the approval of the Ladies' Conference, therefore,

Resolved that the Board be asked to rescind that portion of the said article which relates exclusively to the ladies.

Whereas it is generally felt that some change is needed in the management of woman's work on the mission field, therefore,

Resolved that the Mission be asked to appoint a day or days during each Annual Meeting for the discussion of all questions relating to that work, and that in all such meetings the ladies should be entitled to a voice in the discussion and a vote.

Two of the nine missions - Korea and Peking - suggested that married women should not vote at all, but single women on all questions; and one Mission - Canton - that

married women should not vote at all, and single women only on woman's work.

Canton's suggestion was as follows:

Six of the married ladies in Canton ask to be relieved of the necessity of attending Mission and Station meetings and from the responsibility of voting. This request was granted so far as the Mission has power to grant it, subject to the approval of the Board. The same ladies also requested that a rule be made, that, hereafter on the part of the ladies, the right and duty of voting be limited to the unmarried ladies. The Mission endorses this request, and sends it as the Mission's suggestion to be incorporated in Sec. 30 of the Manual of the Board."

So that all of the nine Missions that made suggestions, six recommended that single women should vote on all questions, and four that all women should vote on all questions. Of course the assumption throughout is the assumption of the Paragraph of the Manual which declares that the wives of missionaries are regarded as associate missionaries, engaged in the work, and sharing in the activities of the Mission under its direction.

In the revision of the Manual of 1894, the Paragraph was amended so that it read as follows:

In general a Mission consists of all foreign missionaries under appointment by the Board within specified territorial limits. For the transaction of business the men are regarded as constituting the administrative force of the Mission. The women of the Mission, however, who are actively engaged in Mission work (the Mission to determine when this condition is met) are entitled to vote on what is known as Woman's Work. Each Mission has authority, also, should it so desire, to extend the right of voting on all questions as to the women of the Mission. No missionary shall have a right to vote until after one year's service in connection with the Mission, and until he shall have passed the language examinations appointed for the first year.

Last year the Manual was revised again in some slight regards, but this particular Paragraph was left unchanged save with the following sentence added to it:

The wives of missionaries are subject to the provisions of Paragraphs 28 and 39 of the Manual, withholding from missionaries the right to vote until they have passed the language examinations for the first year.

I wish I could tell you what the practice of each Mission is in the matter of women voting. I hope that the printed list of questions which you sent out was sent to every Mission of our Church. I think this would bring information to you

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of more value than would come from the Missions of other Churches. I have the Standing Rules of some of the Missions, and I know the practice in some of the other Missions, but not in all. In Africa, West Persia, Chili, Huanan, Western India and Siam, I think the single women vote on all questions. I believe they have the same right in other Missions, but I am not confident enough to speak. I may be mistaken with reference to some of these which I have mentioned. The Standing Rule of the Siam Mission is -

Single women of the Mission (and wives of Missionaries to whom work has been formally assigned) shall be entitled to vote in Mission Meetings on all questions of the Mission.

The Standing Rule of the West Japan Mission, where women vote on Woman's Work, is:

There shall be an annual meeting, the time and place to be determined by the Mission. All members of the Mission, male and female, married and single, are expected to attend, the necessary expense so incurred being paid by the Mission.

The men shall constitute the administrative force of the Mission for the transaction of business; but the women of the Mission, married as well as single, shall have the right to vote on all questions relating to woman's work.

There are, as you suggest, three different plans. If the idea of a distinction between single and married women is introduced, there would be a larger number of plans; but for the sake of getting at a wise principle, that distinction may perhaps be ignored.

and their

I. The first plan would be to separate the woman's work entirely from the man and their work. The objections to this plan, however, are numerous.

1. It is not possible to adopt it consistently. The work of the women's missionary organizations is separate from the Church at large among the Methodists; but the result is that there is a double woman's work. There is the woman's work independent of the missionary society of the Church under the women's society; and second, there is the woman's work which it has been necessary for the missionary society of the Church to build up under its own direction. To establish a separate woman's work in order that the single women may have full control over it, would mean the establishment of forms of woman's work under the men's

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missions, also, inasmuch as their work could not stand without some woman's work supporting it.

2. Such a separation would probably entail much more friction than it would remove. I do not believe that there is as much harmony in the Methodist work as there is in ours. The life of the late Bishop Parker shows how much tact he had to use in over-coming difficulties in this direction.

3. Such a separation would be impossible as a rule throughout the Missions, because there are many, such as East Florida and Central China which I firmly believe that the women should have a right to vote on all questions, and which, having tried this plan, would be unwilling to abandon it.

4. No separation of funds for the women's work is possible. Here at home no division is made any more between the character of the work supported by women and the character of the work supported by the Board. All the work covered by the appropriations is given out, not the women's work to women, and the men's work to men, but by shares in classes and societies, the Mission Plan was supplanting the Cross Plan. So that ^{of} the money which goes out to India, it would not be possible to say that such and such money was intended for the women's work under the care of the women, and such and such money for the men's work under the care of the men.

5. As you well know, any sharp division on the mission field between women's work and men's work is an impossibility. There are societies which treat both sexes; both men and women are preached to on evangelistic tours by both men and women. The ~~same~~ ^{same} is true of the ~~same~~ ^{same} which is made up of both sexes. Indeed, one source of the present difficulty in India would seem to be the impossibility of drawing such a line of distinction, and the feeling on the part of women who are at present allowed to vote on Women's Work, that many questions are settled by the men of the Missions as though they did not affect Women's Work, which are directly connected with it.

6. Such a separation would be injurious in my judgment to both the ~~work~~ ^{work} of the men and the work of the women. Each needs the counsel and correct-

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7. Such a division would destroy that unity which is essential in the work of a Mission.

8. It would be a step in the direction opposite to the whole movement of the life and work of the Church at home, which is toward closer association and unity of effort between what has been known as Woman's Work, and the general work under the direction and administration of men. One striking sign of this movement is the change of name of the magazine which used to be called "Woman's Work for Women," and which is now called simply "Woman's Work." I do not believe that the need of women's missionary organizations as distinct organizations is past, just as I do not believe that the need of a distinct organization for young people is past; but everybody feels the importance of closer affiliation, and of the best real unity in work. A movement of separation between the men and women on the mission field would be, I think, a result against a right and inevitable development.

II. The second plan would be for the women who are actively engaged in mission work to vote on what is known as Woman's Work. I am not sure whether this is the plan that prevails in most of the Missions, or whether most of them allow the women to vote on all questions.

1. One difficulty in this plan has been already suggested, namely, the indefiniteness of the phrase "Woman's Work," and the impossibility of drawing a clear line of division between it and the other work. If we mean by "Woman's Work" the work supported by the contributions of women, then a large part of the educational work and the medical work, and a great many of the buildings, and even some men missionaries whose salaries are furnished by the Women's Boards, would have to be regarded as falling under "Woman's Work." If we mean work done for women, then itinerating work done by men which reaches women, and medical work by men for women patients is "Woman's Work." If we mean work done by women, then there are Missions where women have acted as Mission Treasurers, and there are many Missions which have women Secretaries, and there are fields where some of the best itinerating work, even among men, is done by women. And

so I might go on; but enough has been said to indicate the difficulty; and it is precisely this difficulty that some of the women in India have urged, namely, that questions have been settled by the Missions as though they did not involve women's work which did affect women's work in a most vital way. I suppose it has been the experience of this difficulty and the conclusion that women's work is men's work, and that men's work is women's work, which has led so many of the Missions to give the women a right to vote on all questions.

2. The second objection made to this plan by some, is the arbitrariness of the distinction which it makes. It is urged that there are some women who are wiser and stronger and more efficient and more influential in some of the Missions than some of the men. And if a line of distinction is drawn, it should be drawn between the more competent and the less competent to deal with Mission problems. There are some of our Missions where there are strong women unquestionably superior to many of the men; superior in their knowledge of the language, in their influence among the people, in the respect accorded them by both men and women around about them. It has been felt I think in some of the Missions, that it would be unjust to deprive the work of the guiding hand of such workers, and to set over them young men of inferior equipment, experience and power.

3. On the other hand, there are probably Missions where, in the absence of any clear line of distinction, there is yet a possibility of measurably setting off the Woman's Work, and where, for one reason or another, the women prefer not to be made responsible for more than what may be regarded as their own work. The traditions of these Missions and personal elements may make it inexpedient to lay the responsibility for voting upon all.

III. The third plan is the plan of having the women vote on all questions, subject, of course, in this as in any plan, and in the case of all missionaries - men and women, married and single, to the requirement that they shall have passed the language examinations appointed for the first year.

1. The objections that have been urged against both the preceding

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plans are in large part arguments for this.

2. One objection ^{it} is that there are many women who might not properly discharge the responsibilities which it involves. As I heard a woman missionary who was in favor of the plan, say, "I must admit that it is a strong objection to this plan that there are so many women in our Mission who are unfamiliar with the processes by which work is done in deliberative bodies, who make everything personal, and cry if anything is said against their projects. A Mission must be a place where people give and take in discussion, and where questions that were very direct personal hearings can be settled. So many women are incapable of subordinating the personal element to the impersonal principle of public, which may ^{and} other questions, that it is very distressing when there is difference of opinion." "Furthermore," she went on to say, "in many cases this would simply mean giving some men two votes, as their wives would do just as their husbands said." "But, on the other hand, I know of cases where it would give the wife two votes. For even now when women vote in our Mission, I know of one woman whose husband looks across the room to her for instructions as to how he should vote." There is undoubtedly a great deal of truth in this. But the objection holds almost as much against the woman's voting on woman's work, which it is felt by all the Missions they have a right and a duty to do. At the same time, the personnel of the Mission might be such as to make it undesirable on these grounds to lay upon all the women of the Mission the responsibility of

Another:

3. Any objection made to this plan has been expressed in a letter from a Friend as follows:

I am free to say that if the privilege to vote upon all matters presented to the Mission is to be extended to the women, the Board should take the lead. But before the Board takes such a step, it would be incumbent upon our General Assembly to consider whether the plan has not been to abolish the privilege of vote and counsel to all of our Church members. If it be decided that the women are not to be admitted to the same as all admitted men, we are not to be admitted to the same as all admitted men. In regard to the extension of Mission work to the women, the Board should take the lead. If the women are to be admitted to the same as all admitted men, then I hold that, by a parity of reasoning, there can be no good reason for excluding them from the councils of the Church.

One answer to this objection is that the Courts of the Church deal with ecclesiastical questions, that the analogy is not so much between a Mission and a Church Court at home, as between a Mission and the local congregation. In a congregational meeting at home all the members of the Church have a right to vote, and that is the meeting that makes a weekly order, arranges work, arranges for it, and carries it forward. If it be said that the Board is not an ecclesiastical court but an administrative body, and there is a parallel between it and the Missions, it would need to be said that that is true, but first, the Board is generally composed of men, and secondly, it leaves the great body of men as well as the women of the church unrepresented on it. And secondly, I have scarcely expressed my general opinion of said Board than from a quotation from a personal letter to a friend in India, with whom I was corresponding on this subject:

* With reference to the relation of women to the Mission, I am not dismayed at all at your suggestion that the place to begin is by having women on the Board at home. I have advocated that for some years. If I had my way I would not make it a matter of sex at all. I know some women in our Missions who are working side by side with men who are superior in character, superior in intellectual power, superior in culture and devotion. It seems to me that some women, rarely indeed, they are women, should not be deprived of privileges and functions which they are entitled to. The large churches, and to whom these privileges and functions are accorded simply because they are men.

"The problem has worked itself out in most of the Missions very satisfactorily. In some Missions where there are some men for the better, that women as such are inferior and should be kept in a subject position, and in some Missions with tradition and heredity, the problem is more or less acute. But, in the great mass of the Missions there is no problem at all. In the Persia Missions, for example, I never heard a syllable of questioning. Some of our best workers were women. And I think the general opinion is that I feel very sharp in pressing the case for women, and that the churches, and the men, should be thankful for the work that women are doing, and for the results.

"There is undoubtedly a sex difference that runs into intellectual method. I see it especially in dealing with the women. But instead of our settling up in the indifference of apathy, it always seems to me as a scepticism as to whether my methods do not need to be checked by the sort of common sense that I see in the men. It is a matter of fact, and it applies.

"Of course there are foolish men, of poor judgment and silly sensibilities; and there are also some women who are better for the sake of settling up, to the indifference of apathy, and the indifference of the men to settle alone; and all this involves problems. These problems would create no increase of the confidence and respect and respect, and respect, and respect. At least these are my sentiments. I know that many would think that is all."

As a matter of fact, at home women do not as yet wish to be represented on the Board. If they did, I should be heartily in favor of the 'assembly's providing for women members, just as I am in favor of the women voting on all questions on the mission field, unless there are local conditions, traditions or personalities rendering it undesirable in a particular Mission.

4. The fourth objection is embodied in the following extract from a letter from a friend:

"Aside from the ecclesiastical question involved, there is another problem, that will arise from the immediate solution. The problem would be the giving a proper answer to the question as to what principle you maintain when you exclude the Indian ministry from having a full vote, when every one knows that many of these Indians are better qualified to counsel and to vote than the average European missionary. Looking to the future, I see a day not far distant, when the Board undertakes to manage all our evangelistic work through the Native Church. When that day comes, we cannot accord to the women (both European and Indian) the right to sit in Presbytery unless the churches change their constitutions. This is enough to indicate my reason for saying that this question should be carefully handled. Even granted that his plan might be found to work in America, it could by no means follow that the thing would work in India, where the conditions are so different."

It seems to me that this objection loses sight of the distinction already too much forgotten, in India, between the functions and duties of the Mission, and the functions and duties of the Native Church. Harm inevitably results from the confusion of these separate functions and responsibilities of the Mission and the Native Church. It is the business of the former to build up the latter, and to cooperate with it as long as the Mission is in the field and its cooperation is needed. But each has its own identity, and the Mission should cooperate as a Mission with the Church, and the Church as a Church with the Mission. If their lines of differing duty and character are overlooked, the evil consequences may be long delayed, but they are certain. The Missions should preserve their identity and the churches theirs, and the Church should administer what properly belongs to it, and not the business of the Mission and the Board, and the Mission what properly belongs to it, and not the business of the Church. Confusing these responsibilities and functions injures both Missions and Churches. The confusion, besides being injurious to the Church, ~~also~~ ^{also} ~~has~~ ^{has} ~~the~~ ^{the} ~~effect~~ ^{effect} ~~of~~ ^{of} ~~blurring~~ ^{blurring} ~~the~~ ^{the} ~~lines~~ ^{lines} ~~of~~ ^{of} ~~right~~ ^{of} ~~and~~ ^{and} ~~duty~~ ^{duty}, ~~and~~ ^{and} ~~thus~~ ^{thus} ~~renders~~ ^{renders} ~~the~~ ^{the} ~~position~~ ^{position} ~~and~~ ^{and} ~~work~~ ^{work} ~~of~~ ^{of} ~~women~~ ^{women} ~~missionaries~~ ^{missionaries} ~~in~~ ⁱⁿ ~~an~~ ^{an} ~~entirely~~ ^{entirely} ~~anomalous~~ ^{anomalous}

condition. All ecclesiastical questions belong to ecclesiastical bodies. The Mission is not an ecclesiastical body. It is a temporary organization, existing for a distinct purpose. As the object, to which any Presbytery is established, it has to discharge ecclesiastical functions; but these cease when the Presbytery is dissolved. It is an administrative organization, handling certain trusts committed to it by Christians in this country. The Indian Presbytery ministry cannot be involved in this work except by doing that ministry a wrong and obscuring the noble ideals of an independent, self-supporting Church. Women ought not of course to be members of the Presbyteries, and my own strong conviction also is that ^{men} missionaries ought not to be members of them, if they have been justifiably and wisely established. But this is entirely ~~an~~ another question, sufficiently discussed in a report which I presented to the Board on our Missions in Japan some years ago, a copy of which I am sending you herewith.

When I began this letter, I had not intended going so far in expressing my own opinion, and would go back and revise the letter, eliminating the expressions, were it not for your request, as Secretary of the Mission's Committee, that I would express my own views. I do not know what the opinion of the Board is. The question has not been before it for its action, except as it took cognizance of the feeling of dissatisfaction which it knew existed, and proposed to the Mission the inquiries which led to the appointment of your Committee. Perhaps my views express the mind of the Board; perhaps, on the other hand, the Board would utterly repudiate them. I really do not know. All that I have any authority to say with regard to the Board is in Paragraph 39 of the last Manual, where it is stated that the women of the Mission are actively engaged in mission work, the Mission to determine when this is not, are entitled to vote on what is known as Women's Work, ^{Committee} Although each Mission has authority, if it desires, to extend the right of voting on all questions to the women of the Mission.

I believe that the whole question is under consideration by the Women's Boards. One of them contemplated recently requesting the Assembly's Board to

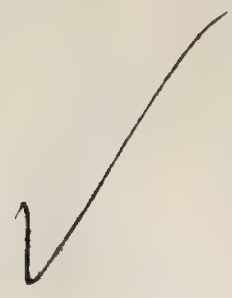
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also the Punjab and North India Missions "to extend to the same missionaries
 under appointment by the Board, who have passed the first year's examination, the
 right to vote upon all matters pertaining to the conduct and welfare of their Mis-
 sions. This proposal was recommended by the Board at a meeting held at that
 time to the Board's Board, the Board's Board of Missions is to be held and
 matters thereupon, being the subject of a meeting of the Board of Missions
 work, we have thought it advisable to wait until we could hold a conference of
 all the Societies upon the matter." We have not heard anything further at this
 time

I hope that you will be wisely guided in your deliberations and report,
 and that the Wisdom may be given wisdom to discover the right course. It is a
 matter of great difficulty, complicated by many circumstances but it is just in the
 name of our Father in heaven, I pray that we may be led upon the wisdom that
 comes down from above, and that is pure and peaceable.

If I can be of any further service please let me know.

Very cordially yours,



June 15th, 1905.

The Rev. C. B. Newton, D. D.,
613 Walnut Street,
Chattanooga, Tenn.

My Dear Dr. Newton:-

I want to thank you for the good letter which came from you just in the midst of our New Missionaries' Conference. I read every word of it at one of the sessions, and I think it made a real and abiding impression on the minds of the young men and women. Thank you very much indeed for your thoughtfulness and for the great help you gave.

I hope that Mrs. Newton continues to gain, and with warm regards to you both, I am,

Very sincerely yours,

[Faint signature]

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M.

June 13, 1905.

Mrs. Charles W. Forman,
121 Beale Avenue,
Wooster, O.

My dear Mrs. Forman:

Your kind note of June 3rd. with reference to the Wooster Homes came in the midst of our annual Conference with our new missionaries. I wish you might have been present, but you will probably hear of it from Mr. Judson or some of the others who were here. In addition to about fifty or sixty new missionaries, there were thirty or forty missionaries at home on furlough, and we had a most happy and delightful week together.

We are very grateful, indeed, for your suggestion regarding the Wooster Homes. We take every opportunity to question those who have had a chance to study the Homes, with reference to their efficiency and are anxious to know of anything that can be done to make them more nearly what they ought to be. We feel with you that there is no more important missionary problem than this, and there is nothing, I am sure, within the power of our Board to do that it would not do to help the fathers and mothers, who must leave their children here and who wish to leave them under such circumstances as shall set their minds, as far as possible, at peace toward those they leave behind.

I can see the force of your suggestion as to the advantages of having a husband and wife in charge, rather than a single lady, and while it may not be possible or be wise to do anything at present, your suggestion will be carefully considered and the whole questions of the Homes studied, with a view to making them as satisfactory as possible to those for whom they were established.

I am so glad that Dr. Forman has been put in charge of

Mrs. Forman, p. 2.

the district work. I had a good letter from him, written on the Red Sea, and shall hope before long to hear of some of his district work.

With kind regards,

Very cordially yours,

June 16th, 1905.

The Rev. H. M. Andrews,
763 Irving Street,
Portland, Oregon.

My Dear Mr. Andrews:-

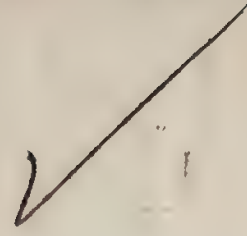
Your good letter of June 8th was received day before yesterday. I have just had a little talk with Mrs. Andrews, who is starting tomorrow for Portland, so that your hopes and desires for her visit to the Coast before her return to India by way of England, are to be realized. I am so glad that she is able to go.

I have told her that, ^{we} hope she will get a thoroughly good rest, and I trust that she may not be called upon for speeches that will tire her, and prevent her from getting real refreshment and strength, which she ought to have before going back.

With kind regards to you both,

Your sincere friend,

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June 23rd, 1905.

The Rev. C. S. Newton, D. D.,
613 Walnut Street,
Chattanooga, Tenn.

My Dear Dr. Newton:-

In Mr. Spear's absence, your letter of the 20th, inst., has been referred to me. Mr. Spear will write you on his return, the latter part of next week, but I wish to send this line, assuring you of my deep sympathy with you and Mrs. Newton, and my hearty appreciation of your plan of returning to the field, and leaving her at home for a longer period. It seems to me that, all things considered, it is a wise decision, and I am quite sure the Board will approve it, though we all feel how much it will mean to you and Mrs. Newton.

With the earnest prayer that God may completely restore Mrs. Newton's health, and enable you to be speedily reunited again in India, I am,

Very cordially yours,

Arthur Brown

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June 29th, 1906.

Miss Ada C. Holmes,

Franklinville, New York.

My Dear Miss Holmes:-

I was glad to get your note of June 22nd, from Batavia, and hope that by this time you are safe at home, and will now have a good quiet rest.

I will call Mr. Hand's attention to the fact that you have not received the Passport blank or travel manual. I suspect he was intending to send you these later, and will do so in due time. Please let me know if I can be of any service to you at any time.

Very sincerely yours,

June 20th, 1935.

The Hon. D. E. Newton, D. D.,
615 Walnut Street,
Chattanooga, Tenn.

My dear Dr. Newton:

Dr. Brown acknowledged the receipt of your good letter of June 17th, which I read this morning, having returned to New York yesterday. At a meeting of the Council this evening, the proposition which you made was brought up, and it was cordially voted to approve of your plan, though it was done with deep sympathy with you and Mrs. Newton, and with the earnest hope that she may ~~soon~~ ~~be~~ ~~able~~ ~~to~~ ~~go~~ ~~out~~ ~~and~~ ~~join~~ ~~you~~ ~~on~~ ~~the~~ ~~field~~.

Of course the Board covers the financial conditions involved, namely, that Mrs. Newton would receive regular home allowances, at the rate of \$200. per month, and you the salary of a single man on the field.

I do rejoice that she is continuing to gain, and pray that when the time of separation comes, you may both be given grace for what must be a hard and heavy trial.

With kind regards.

Your sincere friend,

June 20, 1905.

The Rev. A. P. Kelso, D. D.,
722 Ridge Avenue,
Allegheny, Penna.

My Dear Dr. Kelso:-


Your letter of the 17th was received yesterday, and the following action was taken this morning:

The Furlough and Home Allowance of The Rev. A. P. Kelso and Mrs. Kelso, of the Foreign Mission, were extended to September 30, the date of their sailing for India.

I hope that you and Mrs. Kelso may have a very pleasant and restful summer.

With kind regards,

Very sincerely yours,



July 10th, 1905.

Rev. J. C. R. Ewing, D.D.,

Lahore, Punjab, India.

My dear Dr. Ewing:

Your good letter of May 22nd was received a few weeks ago, and I was already indebted to you for several other notes, dated January 22nd, February 9th and April 13th. Indeed, I am not quite sure whether I answered your note of last August, although I can hardly believe that I could let so much time pass without writing to you.

We have all greatly rejoiced in the compliment paid you, and we feel to all of us, by the action of the Government in making you Chairman of the Earthquake Relief Committee. The matter was reported to the Board, and I quote from the Minutes of the Board of June 19th, on the subject.

"The Council reported for the interest of the Board, the fact that the Lieutenant Governor of the Punjab has appointed Dr. J. C. R. Ewing, Chairman of the Earthquake Relief Committee, and would recommend that the Board express to Dr. Ewing its satisfaction for this recognition of his influence and high character and its appreciation of this tribute to the value of the missionary body to India."

I hope it is not going to overburden you, and rejoice in the recognition of worth which it involves, and the increase of influence which I hope may come with it. We are thankful to God for the influence which you already have in the Punjab, and the esteem and confidence in which you are held by all. We are very thankful that the damages to our own property were as slight as they were. We were thankful to get the cablegram that you sent telling that all the missionaries were safe. It enabled us to answer many inquiries which came from alarmed friends.

As soon as possible after receiving your letter and Dr. Noble's regarding the latest communication with the Ludiana work, I brought the matter up and wrote in reply, stating that the Board approved of Dr. Noble's working at

No. 2, Dr. J. C. R. E.

Lodiana in connection with the Northern India School of Medicine, subject to the judgment of the Mission. That is in my mission letter of March 29th.

With reference to Mr. Moorhead's case, I think you are exactly right.

We were all delighted with Anna here. I had a good talk with her when she first came, although it was entirely too brief, and was greatly pleased with all I saw of both her and Dr. Goheen at the new missionaries' conference. At the close of the Conference the new missionaries chose four of their number to make addresses for the concluding session, and Anna was one of these four. They were four as admirable little speeches as one could hope to hear. She and Dr. Goheen will certainly do a strong and useful work wherever they may be.

You know that Mrs. E. E. Newton is anticipating some word from the field, as to whether there is any place where she is really wanted back. She speaks very sensibly about it. She says she knows well her limitations, and especially realizes that she is well advanced in years, and does not wish to go back to India simply in the way of routine, unless there is a real need for her in some field of real importance where she could have the feeling herself and know that others had the feeling about her that she was doing a necessary and important work well. Unless there is some niche for her she would prefer not to go back to the field. I think she has rather assumed the absence of any strong plea for her for some particular field has been an indication that perhaps it was felt that there was no such imperative call for her.

Will you please thank Mrs. Ewing for her good letter of May 2nd. It gave me great pleasure to hear from her.

Mr. Fleming has written of the discussion in the station meeting of the wisdom of having some strong Christian public man from Japan go to India at this time. The late Mr. Katoka Kenkechi would have been the best man. He was President of the Diet, one of the most respected public men in the country, a Presbyterian elder, President of the Presbyterian Home Missionary

No. 3, Dr. J. O. R. E.

Society. I suppose that one of the most prominent Christians now is Shamida Sabriro, member of parliament. I think he is a Methodist, but I am not sure.. Sho Nenote is a conspicuous public man, I know that he is an ardent Methodist. Dr. Imbrie is in this country, and I shall write about the matter to him, as I believe you also have done. I should think it was the sort of an idea that the Japanese would be pleased with.

We have had a delightfully pleasant summer until the last few days but these have been very trying with the humidity. Well, our comfort here always is that after a hot spell there will be sure to be a time of cool weather again, while with you out in India the heat is greater and you have it continually. I think that would be the hardest kind of a hardship for me. Mrs. Spear and I were speaking only yesterday of the grace that must be necessary to keep men Christians when they have to work in the tropics.

With warm regards and great rejoicing in God's blessing upon you and your strong and fruitful service in His name,

Very affectionately yours,

Dr. Ewing, P.S.

I meant to ask whether the Mission has under consideration any recommendation with reference to Mr. and Mrs. Andrews and Woodstock. Mr. Clarke sent us recently a long and careful report on the finances of Woodstock, and I judge from his letter that the matter was before the Mission and that some recommendation was likely soon to reach the Board with reference to Mr. and Mrs. Andrews' relation to the School. They are now on the Pacific coast, planning to go to England in the Fall and thence on to India, and if any action is taken effecting their relation to the School, it would be desirable to know it as soon as possible.



July 12th, 1905.

Rev. H. M. Andrews,

c/o Mrs. Weary, 738 Irving st., Portland, Oreg.

My dear Mr. Andrews:

I am sending you herewith a copy of the Punjab Mission News which Dr. Arbison sent me and which I have read. In it there is an interesting account of the earthquake in the Kangra Valley, and I think you and Mrs. Andrews will be interested in it.


I spoke to Mrs. Andrews before she left of a long and detailed account of the Woodstock Finances which came from Mr. Clark. I rather gathered from the account that it was to be followed by some recommendation from the Mission.

I hope you are both having a good restful visit and with kind regards,

Your sincere friend,

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Please thank Mrs. Arbison for her note of July 13th just recd. as I have written to her on another advice upon the 14th of this month.



July 25th, 1905.

Mrs. S. E. Newton,

Daylestown, Pa.

My dear Mrs. Newton:

I am writing at the earliest opportunity in reply to your good letter of last week. I brought up the whole question for consideration here and it was voted:

"That in the absence of any positive action of the Punjab Mission on the subject of Mrs. Newton's return to India, the Board would not take the responsibility of her return and urge her to go back."

I just want to say again how much everyone has appreciated your beautiful spirit in the matter. If Mrs. Speer and I were in some station we would ask nothing better than to have the joy of your partnership in the work, and I am sure there are many who must feel this way in India, although they may hesitate, as you have signified, to urge your coming back to take up the responsibilities of the work, in conditions that might not be altogether satisfactory, and which, even if they were satisfactory now might change. I know that God will be using you for the help of the missionary movement wherever you may be, and with warm regards, and hoping to see you before long, I am

Cordially yours,

H.

July 25th, 1905.

TO THE PUNJAB MISSION,

My Dear Friends:--

I am very sorry to have to report one disappointment and one delay in the case of the new missionaries assigned to the Punjab Mission. Mr. Cor felt obliged to resign his appointment and Mr. Whitlock will postpone his going for a year, inasmuch as he has been appointed to a fellowship by the McCormick faculty and will spend a year in study in Great Britain and on the Continent. Reluctant as we were to postpone at all the reinforcement of the Mission, I did not venture to discourage Mr. Whitlock from accepting this appointment, feeling sure that it would send him out to the field all the better equipped for his work. He impressed us at the New Missionaries' Conference as an exceedingly bright, capable, sensible man. Mr. Carter, whom I have already written fully and whom I saw just day before yesterday at the Young People's Missionary Conference at Silver Bay, will go out this fall, although the date of his sailing has not been definitely settled. Miss Amanda M. Kerr has also been appointed and assigned to the Mission. She will sail from Liverpool September 27th. It might be well if you will have word waiting with the agents of the Board at Bombay for both Mr. Carter and Miss Kerr, giving them any instructions as to their movements and places to which they should go before the meeting of the Mission. Miss Kerr comes from Easton, Pennsylvania, where she has been teaching in the public schools. She is accordingly one of the candidates of the Philadelphia Women's Society. It had been hoped that one or two other young women might be appointed, also, some one of whom would be specially adapted to the work at Woodstock in case the Mission should desire to assign her there.

The Punjab Mission--2--July 25th, 1905.

but one of those under contemplation for appointment has been rejected by our medical adviser, and the papers of the others have not yet been completed. The one whom our physician has discouraged is very reluctant to accept his judgment and will probably come here to see him. Mrs. Andrews had examined her papers and I think was quite well pleased with them. In case she or anyone else should be appointed, however, it will be distinctly understood that it is to the Mission and not to any particular work, although the Mission, of course, is free to assign the new missionaries to what Station or work it will.

I would report the following action with reference to the proposed conference with Mohammedan workers at Cairo next March:--

"In view of the action of the Board of January 3rd, 1905, regarding the Cairo Missionary Conference in the spring of 1906, and the importance of having the matter considered by the Missions concerned at their annual meetings this fall, the Secretaries in charge were authorized to write to Syria, Punjab and Persia Missions, encouraging these Missions to be represented at the Conference, the Syria Mission by two representatives, West Persia by one, East Persia by one, and the Punjab Mission by one representative each, the Board to be asked by its first meeting in the fall to meet the expenses of such delegates, with the understanding, however, that in each case where practicable and desirable, the Mission would attempt to combine such representation at the Conference with home furloughs, so as to diminish the expense involved."

Dr. Zwemer is now in this country and is zealously working in behalf of missions in Arabia and to the whole Mohammedan world. He is a man of great earnestness and power, as you know. I heard him speak at the Student Conference in Lake Geneva, where he took hold of the students in a remarkable way. I hope he may be here for the next Student Volunteer Convention, which meets in Washington at the end of February, and it may be that he can do this and still be at Cairo in time for the Conference there.

I would quote the following from the records of the Board for June 19th, expressive of the Board's gratification at the appointment of Dr. Ewing as Chairman of the Earthquake Relief Fund.

The Punjab Mission--3--July 25th, 1905.

"The Council reported for the interest of the Board the fact that the Lieutenant Governor of the Punjab has appointed Dr. J. C. R. Ewing Chairman of the Earthquake Relief Fund, and would recommend that the Board express to Dr. Ewing its satisfaction for this recognition of his influence and high character and its appreciation of this tribute to the value of the missionary body to India."

We are most grateful to God for his goodness in preserving the lives of all the missionaries of our Church, and we are thankful that so little damage was done to our own properties in India. The cable which came announcing the safety of all the missionaries was a great relief to many friends who were making anxious inquiries.

Sometime ago the Philadelphia Women's Society inquired of the Board as to the expediency of their giving some annual aid to the North India Medical School. I think they did not know of the present grants of 990 Rupees made to the school. When they were informed of this, they agreed to provide this amount as a special object under the regular appropriations. The question of any additional help to the school and memorial hospital it was voted to ask the Punjab Mission to report upon. I think the feeling here was that what is now given, plus the services of Dr. Noble, plus the help which the special committee which has been organized here is giving, would perhaps meet the present obligations of our country toward this excellent work.

Mr. and Mrs. Helso are expecting to sail from New York September 30th. Dr. C. B. Newton will be going out this fall, leaving Mrs. Newton, who is still not at all well, in this country. Mrs. Newton has been gaining steadily, however, and it is earnestly hoped that she may be quite well enough to go out to India next year.

The Punjab Mission--4--July 25th, 1905.

The following action with reference to the transfer from Class V to Class VIII of the Hoshiarpore appropriations, alluded to in a previous letter to the Mission, is, I think, self-explanatory. Dr. Chattergy has written very pleasantly explaining the matter, which was due to an oversight of the Manual provision excepting transfers to or from Class VIII from the general authority of transfer given to the Missions:

"It was voted to authorize the Treasurer of the Punjab Mission, to allow the transfer of 600 Rupees from Class V to Class VIII, of the Hoshiarpore appropriations for the year 1904-1905, the Mission having made this transfer and incurred expense without authorization from the Board, and the Treasurer of the Mission having properly withheld payment until the Board should give its authorization."

Mr. Fleming has written, making a very interesting suggestion that if some prominent Christian Japanese layman could go out to India at the present time, his influence might be very helpful to the Christian cause. I have written to Dr. Embrie, who is now in this country, regarding this suggestion. The matter would have to be handled very delicately, of course, and could be taken up best in Japan, where Dr. Embrie will be returning this fall. I believe that Dr. Ewing has also written to Dr. Embrie. The late Mr. Kataika Kankichi would have been an admirable man for such work, provided he was ready enough in his use of English, of which I am not sure. I presume it will be important for anyone going to be able to speak English: it surely would add greatly to his influence. I do not know whether the project will be found to be practicable, but it is a very interesting suggestion.

I hope that all the members of the Mission are well, and that you are not having an unduly trying hot season, and that all may have some respite from the heat in the hills.

With warm regards,

Your sincere friend,

Secretary.

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July 10th, 1915.

Dr. J. H. Orbison,

Lahore, India.

My dear Hal:

I received the other day a copy of the Punjab Mission News of May 15th, which you kindly sent me, and have read it with very much interest, especially the article on the earthquake. I am sending this to Mr. and Mrs. Andrews, feeling sure that they will be very much interested in it. I think I have acknowledged directly to you your letter of February 12th, with the accompanying plea for new missionaries. I was very glad to get this plea so very strongly expressed. I have again and again made use of the printed plea sent several years ago. That was one of the most effective pleas of the kind that I ever saw, and several pleas you have sent in behalf of the Mission have been of the same sort. Only this summer I have spoken several times with that printed plea in my hands as a sort of text. I am sorry to have to say that one of the three men appointed to the mission has dropped out, and another one will be delayed a year. This latter, however, I do not regret, as I think he will be all the better equipped when he does go, but it will mean that Mr. Carter will be the only one going out this fall, but we expect to send, also one single woman.

I was especially glad to have the frank statement in your personal note of February 12th regarding Mr. and Mrs. Andrews. It tallied with other things I had heard. I have just written Mr. Clark, whom we received a few weeks ago a full and careful statement regarding the Woodstock finances, telling him that an impression had been made upon our minds by statements in his letter that the future relationship of Mr. and Mrs.

Andrews was before the Mission, and that we would hear from the Mission on the subject. As yet we had heard none, and it may be that we were in error in our interpretation of Mr. Clark's letter, but if any action is to be taken it would be wise for us to hear about it before Mr. and Mrs. Andrews start for India.

I had a nice call from Sylvester Beach a few days ago. He had come back from his little visit. His girls must all be grown up into young ladies. It will be a nice thing to see them and Mrs. Beach again.

I wonder if anyone sent you from Bellefonte a copy of the souvenir programme of the 100th Anniversary of the Bellefonte Academy. Will Hume sent me a copy, and fearing that no one may have sent you one, although I feel sure that Aunt Nannie must have done so, I am forwarding my copy herewith. I have not gone back to Bellefonte for a good many years now, but constantly see the Leavers, and keep up my contact with the old town through them, and indirectly through Huntingdon.

I just got back last week from a long trip among the Student Summer Conferences of student young men and women, one conference for each at Asheville, N. C., young men's conferences at Lake Geneva, Wis., Lakeside, Ohio, Northfield, Mass, and a Young Women's conference at Silver Bay, Lake George. I went also to the International Sunday School Convention at Toronto. One sees the best of our religious work and life in such a trip as this. There were about 2,500 students in these student conferences, and the pick of our eastern, southern and central institutions, and would see these groups of the best young men and women, intensely interested in Bible study and missionary meetings and all forms of religious work without feeling stimulated and encouraged by it. Then, at Toronto I saw the representatives of the great host of Sabbath School teachers, and got a glimpse of the breadth and extent and unstayed growth of that great movement. There is enough that

No. 3, J. H. O.

is dark, to be sure, low standards in the church, dishonesty in business, moral badness, as in Ohio where one out of every five marriages last year, I believe, issued in a divorce, which is as bad almost as Japan - but I do not think anyone could go through the country as a whole, or see all the facts, without feeling that there was a genuine upward movement, and that good is not to be conquered and subdued by evil. It is a helpful thing in one's own work to feel the sense of hope and encouragement for the work as a whole. I am sure you must feel this in your work, and must rejoice in the signs of progress that you see, as you look over the field, and especially if you contrast the present with a sufficiently distant past.

We are now having fine warm weather, with a good lot of humidity in the air. Just while I was at lunch to-day, however, it seemed to me that the breeze changed, and it is now much pleasanter. I hope it really is so, for I have to spend the night on the sleeping car, which is a very frequent experience with me, and I do not like the sweltering suffocation of it.

With kind regards to Mrs. Orbison and yourself,

Very affectionately yours,

M.

July 10, 1905.

The Rev. Walter J. Clarke,
Lahore, India.

My dear Mr. Clarke:

Your very careful letter of May 1st. with the accompanying balance sheets and general expense accounts of Woodstock, received the first of June, has been carefully studied by Mr. Hand. We gathered from various statements in it that the whole question of the Finances of Woodstock and of the relationship of Mr. and Mrs. Andrews to the School must be before the Mission, and that we would hear soon of some action on the part of the Mission. Mr. and Mrs. Andrews are now on the Pacific coast, visiting Mrs. Andrews' mother and are expecting to sail for England in the Fall and then on to India, and if any action is taken by the Board of Directors affecting their relationship to Woodstock, it would be very desirable that both they and the Board should know it before the date of their proposed sailing.

In the absence of any word from the Mission, we shall of course presume that the action of the Board of Directors stands- namely, that Mr. and Mrs. Andrews should return together this Fall to resume their work at Woodstock.

I am not altogether clear from your letter whether the report presented in it, has been made also to the Woodstock Directors or to the Mission. It surely ought to be made to the Directors and so much of it as is essential to the Mission also. We appreciate the work that has gone into this report and earnestly hope that matters may be brought into a satisfactory condition at Woodstock. It cannot be possible that the financial conditions of the past should continue indefinitely.

I hope that you and Mrs. Clarke and the children are all

The Rev. Walter J. Clarke, p. 2.

well. We rejoice that the lives of all of our people were spared from the terrible earthquake and trust that the suffering caused by the same has been in large measure relieved and that there may be no repetition of such a terrible time.

I hope you will not depreciate the value of your life work, or of those things which you are doing now, even though you may think of them as small. After all, how little we know what is small and what is large. I suppose if we could only know the inwardness of facts we should see that many of the things that we esteem great are of small significance, and many of the things that we deem small are immense in determining consequences. I found a very striking passage on this subject a little while ago in one of Tolstoi's essays. The essay was entitled "Do men stupify themselves?" and it was an argument against thinking that any influence is small that affects the inner consciousness and the moral life. I enclose a copy of the passage that especially impressed me. There is something terrifying about the thought that every tiniest thing may have some immense and eternal consequence, but on the other hand there is something immensely encouraging about it. We do not need to be doing spectacular and conspicuous things in order to do something admirable and useful. The quiet piece of work that we do, largely unobserved by the world, perhaps even contemptuously regarded by the world, is after all, the greatest work that is being done in the world. Whenever I am disposed to get discouraged and to think how much better it would be to be building bridges, or arguing law cases or performing operations, and how intangible and nebulous all this spiritual and moral work is, I remind myself that after all, it is the unseen things that are the eternal things, and all that is going to last of our work here in the world is the moral and spiritual part of it - the impress made on character - and from this point of view it seems to me one

M.

July 19, 1905.

Dr. Louise H. Keator,
Paotingfu, China.

My dear Dr. Keator:

Your good letter of June 7th. is just received. I know Dr. Newell's brother very well and am glad to hear that Dr. Newell, herself, might be available for work in our own Missions. I will speak to Dr. Brown about the matter at once. He was telling me just the other day of the strong letters which had come regarding the growth of the women's medical work in Paotingfu, with a great need of re-inforcements there.

It was a great pleasure to hear from you. I hope that you are very well and that the burden of your own work is not proving too heavy for you.

With kind regards,

Your sincere friend,

see and is uplifted by the moral worth of the missionary enterprise, and feels the immense significance of every small achievement in it.

With kind regards to Mrs. Clerk and yourself,

Your sincere friend,

July 10th, 1905.

Dr. Mary R. Noble,
Northern India Medical School,
Lodiana, Punjab, India.

My dear Dr. Noble;

I ought long ago to have written a reply to your good letter of January 26th, received the close of February, but I answered the most important inquiry in it in the first letter after its receipt to the Mission, in which I reported the action of the Board, authorizing your stay at Lodiana if the mission approved. I am glad that you have found a place where work is so satisfactory to you, and where your work is so evidently satisfactory to everyone else. I hope you will write fully and freely about the school, about its problems and work, and its relation to the work of the Mission and other missionary work in Northern India.

Just a little while after receiving your letter I had a good talk with Dr. Fullerton, and we discussed the question as to having young women take their hospital training in India or get it here before leaving. I told Dr. Fullerton of the judgment expressed by you and Dr. Brown. Not long after you get this letter doubtless you will see Dr. Fullerton and her sister and also her niece, Miss Louise Atherton, a very fine girl, whom I hope will give her whole life to the work in India.

We are having a little touch of India here now, although happily it will probably break up in a few days. After a most delightful summer we are having a couple of sweltering days, with a good high temperature, and plenty of rich humidity. Still, it is sure to be succeeded by some delightful weather, when we will have a cool wind, doubtless out of the north-west which will bring exhilaration and life again.

I just got back last week from a long trip among the Student Summer Conferences of student young men and women, a conference at Ashville,

No. 2, Dr. M. R. N.

N. C., young men's conferences at Lake Geneva, Wis., Lakeside, Ohio, Northfield, Mass.; and a young women's conference at Silver Bay, Lake George. I went, also to the International Sunday School Convention at Toronto. One sees the best of our religious work and life in such a trip as this. There were about 2,500 students in these student conferences, and the pick of our eastern, southern and central institutions, and nobody could see these groups of the best young men and women, intensely interested in Bible study and missionary meetings and all forms of Christian work without feeling stimulated and encouraged by it. Then at Toronto I saw the representatives of the great host of Sabbath School teachers and got a glance of the breadth and extent and unstayed growth of that great movement. There is enough that is dark, to be sure, low standards in the church, dishonesty in business, moral badness - as where in Ohio one out of every five marriages last year, I believe, issued in a divorce, which is as bad almost as Japan - but I do not think anybody could go through the country as a whole, or see all the facts, without feeling that there was a genuine upward movement, and that good is not to be conquered and subdued by evil. It is a helpful thing in one's own work to feel the sense of hope and encouragement for the work as a whole. I am sure you must feel this in your work, and must rejoice in the signs of progress that you see, as you look out over the field, and especially if you contrast the present with a sufficiently distant past.

With kind regards,

Very sincerely yours,

1130
✓
June 29th, 1905.

Miss Alice B. Jones,
239 Commonwealth Avenue,
Cleveland, Ohio.

My Dear Miss Jones:-

Your letter of June 20th was only received on the 26th. It was badly burned, having been in the wreck of the Twentieth Century Limited, near Mentor, Ohio. Still, it is easy to make it all out. It was a real pleasure to hear from you, and I hope that you may find yourself gaining steadily in health. About the first of September will you please report again, sending the judgment of your physician, as to the necessity of a delay beyond the time that you had hoped to start back, and would be ordinarily leaving, and we can then ask the Board to extend your furlough as long as may be necessary?

I enclose herewith a note that will explain itself. I have written to Miss Dildine that I would ask you to send her the information for which she asks. I have told her, of course, about shipping goods, and that you will tell her about the dolls, etc.

With kind regards.

Very cordially yours,

Punjab Mission, P. W.

August 4th,

Just as this letter is about to be mailed, and in the absence of Mr. Spear from the city, a letter is received from the Rev. G. B. Newton, D. D., announcing the sad news of the death of his wife, from exhaustion, on the morning of the second of August. He writes, that until about three weeks ago, she had been slowly but steadily improving, but at that time had a relapse, and has been sinking lower ever since. He adds "So God has solved the problem of how I am to go back to India without her, in His own way, and we know His ways are the best, for He doeth all things well." He is planning to sail from Liverpool on September 27th.

H. C. Pickle.

August seventh, 1905.

The Rev. C. B. Newton, D. D.,
Chattanooga, Tenn.

My Dear Mr. Newton:-

Your letter to Mr. Spear, containing the very sad news, was received, and although he is absent from the city, we sent word to him at once. I trust that he may have written you. He certainly will do so very soon. You have our very deepest sympathy and constant interest in our prayers. We have remembered you very frequently in the noon-day prayer meetings during the long illness of Mrs. Newton. And we feel now, that what is your sorrow, is certainly her gain and joy, while we pray that the Master will Himself give you the comfort and strength for the coming days. We sorrow not as those that have no hope. I pray that the future may open before you very clearly, and that you may constantly realize the hand of the Saviour guiding and directing you, and the loving Father heart constantly blessing you.

Mr. Spear will return to the office about September 1st, but if there is anything in which I can be of help, please write me and let me know.

Believe me,

Very sincerely yours,

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August 8th, 1905.

The Rev. H. C. Velte,

Saharanpur, Punjab, India.

Dear Mr. Velte:-

Your letter of July 6th, to Mr. Spear, has been received in his absence on vacation. I immediately wrote to Dr. White, quoting your letter, and enclose herewith list of his Studies. As you did not say which of these you already have, I cannot purchase them and send them to you. But if you will indicate which ones you wish, I shall be glad to have the matter attended to at once.

Very sincerely yours,

August 26th, 1905.

Miss Alice F. Jones,
 239 Commonwealth Avenue,
 Cleveland, Ohio.

Dear Miss Jones:

In Mr. Spear's absence from the city, I have taken up the matter of your return, and on receipt of your letter and Dr. Ladd's statement, I consulted with Dr. Howard, the Board's examining physician. While he did not see you in June, he says that he considers it would be proper for you to return to India on the basis of Dr. Ladd's statement and your own view of your health. I shall, therefore, ask Mr. Hand to arrange for your passage, and let you know on the earliest possible moment. I hope that the weeks still remaining before you go, will be given to rest, rather than to speaking, etc., and that you will have complete strength and health before returning to the field.

We have been much saddened by the news of Mrs. Denton's death, and I know that you will feel the absence of these two workers in your Station when you return. I trust, however, that reinforcements will not be long delayed, and that your work will be greatly blessed in the future as in the past.

Yours,

Very cordially yours,

X. C. Denton



Miss Alice P. Jones,

239 Commonwealth Avenue, Cleveland, Ohio

My dear Miss Jones:

Dr. Garritt answered your note of August 11, while I was away, and in reading it this week, together with Dr. Ladd's letter, I want to write my satisfaction at his favorable reports. I am so glad that the men will return to India this Fall, and I hope that you may be entirely well and strong and able to do with adequate strength the work which I know you will do with all your heart. I shall expect to see you when you are in New York at the time of calling.

Indeed we have sympathized keenly with Dr. Newton in his great need. I did not say that it was a surprise, and yet he had written so hopefully that we had almost got it set that Mrs. Newton would recover. I never have any regret for the death of such people on their account; especially in Mrs. Newton's case, beyond all suffering now, and these impressions are still fresh in my mind from the past year. One feels sorrow though, for those who are left behind them, and who have to go on with the work deprived of the usual working inspiration and joy; I do not mean that there is not a great deal of work done of all such loss, but I do believe that all of us should have the purpose of making work joyful and giving it power.

I am sorry for you who will go back to India without the expectation of seeing there the two with whom you have been most closely associated.

I trust that the best days of your stay in India will be the most fruitful experiences, and that God may take you safely back to your work and enable you to do it in His spirit and abiding fruitfulness.

Very cordially yours,



September 22, 1901

Rev. E. M. Wherry, S. O.
Ludiana, India.

My dear Dr. Wherry:

I am again overwhelmed with obligation to you for your good letters, as yet unanswered, bearing dates of July 3, 11, 13, 15 and August 22 and 23. But we think of all express our grateful thanks that you have entirely recovered from your illness. I am sorry that you felt the need so long ago dear to the point, but I am glad that you have drawn from this experience that you must be careful about exposing yourself. You certainly do all of a young man's work, and show more than a young man's energy, but I beg you to use discretion and not to subject yourself to strain and strains now which you might have avoided and spending many years with. Experience and good judgment and the wisdom which comes with years are too valuable possessions to be risked needlessly.

I am so glad that you had your son with you during the summer. I do not know whether he has reached New York yet, but if not, I hope that he will be able to stop in to see us.

We are delighted that you have been able to effect the repairs at Woodstock at so slight an expense, and trust that there may be no repetition of such a terrible earthquake. I see that the Japanese specialist on earthquakes who has been in India says, that you may not fear another in 150 years; in that event someone else will have to supervise the next Woodstock repairs.

I was glad to learn from your letter and others that there was no general feeling in the service and that no serious accidents had resulted. I did not bring the question here to you as I was really at a loss some times to know what position to take, not desiring to say or do things that might later appear to Mr. and Mrs. ...

E. L. V. 2.

to involve breach of faith, in case word should come from you that you did not desire their return.

I am glad to report to you, as I shall report at the first opportunity to the Mission, a special appropriation of \$3100 Gold, for the Woodstock building. I believe there is \$1000 more which will be available, but of course only what has come to Mr. Hand has been appropriated. The other thousand will come to him later.

Mrs. Clark writes strongly of the matter of a good teacher for the primary department, and states that what you want is a teacher, and that if the Board cannot provide for her, the school will take her on at a charge against it; we are looking for such a woman.

The Board, of course, refused to sustain Mr. Euders in his appeal against the charge for missionaries' children, affirming that it was entirely competent for the Mission to make the rule it did.

We forwarded to Dr. Steele upon its receipt your statement enclosed in your letter of July 11, and I am now sending him your letters of the 23d and 24th regarding affairs at Faticia. It is a bad situation and it ought to be handled with a strong arm. I think we would be entirely willing to take the work over, in view of the fact that as it has been, it has been a public scandal. Only, if we did so, it would have to be with the understanding that we were free to cut it up root and branch, and make it what it should be.

I am so glad to hear that you have been invited to deliver the Princeton lectures; I am wondering whether you would confine yourself to Mohammedanism, or deal with Missions in India and China. I hope you will not omit the Mohammedan problem. But I trust you will handle the missionary issues in the light of the apologetic necessities created by the new movements in Asia and the great transformations that have passed over the country.

I hope earnestly that the Mission will consent to your returning to America next Spring via Cairo, that you may attend the Conference there. I have not pressed

B.M.W. J.

the matter is to be decided by the Board, and I am somewhat doubtful as to the propriety of my suggestion. I wish that you and Dr. Crossland might attend the Conference, and if the Mission Board at the Conference is of such importance that there should be a delegate representative, I trust the North India Mission should be represented, I hope it will make such suggestion to the Board.

I might say in explanation of my supposition that the question of a college department at Woodstock was still in the air, that Mrs. Andrews distinctly told me so and said that she was almost positive that unless she could secure special financial pledges here, to cover the expense of the college department, the mission would have to close it at its next annual meeting. It is evident from your letter that she was in error.


There are many other things about which I should like to write, but this must suffice for the moment.

With kind regards, and the earnest hope that the revival in Assam may spread through the whole of India,

I am,

Very cordially yours,

6/



September 22, 1906.

Rev. A. B. Gould,

Kasur, Punjab, India.

My dear Mr. Gould:

I enclose herewith a money order for \$40 covering a contribution of that amount sent by Dr. F. E. White, in response to your letter of May 30 to him, to provide support for one year, as a native worker, of K. C. Edoe.

I have been longing for an opportunity to write you and Mrs. Gould a good long letter, but the opportunities that one makes are a good deal more serviceable and frequent than the opportunities that one hopes for.

I was not sure at first, whether you were over in Kasur now or living just at present in Verzejore and going over to Kasur, but I imagine that you must be in Kasur. Are you still strongly of the opinion that it is a good thing to occupy Kasur as a station with a resident missionary? Are you able to do as much district work as you would be able to do if you were in a station with missionary associates who would be able to look after the local responsibilities while you might be away from home? I shall be glad to have some time free expression of your views on the basis of your experience regarding the entire work in the Kasur District. How many villages have you in your District? What is the average and total population; and how many centers of work have you? And how many church members and adherents? I was very much interested in your statement to Dr. White in the letter which I have seen, to the effect that you could use half a dozen good native workers if you had them. Do you think that is the great need? Or, if you had to make a choice in the way of emphasis, would you put it on more American missionaries? Have you very many good men who are doing voluntary work, and who are capable of some little measure of educational influence in their own communities?

A.B.G. 2.

I spent a week this Summer studying Bosworth Smith's "Life of John Lawrence", and it seemed to me that I was living in the atmosphere and problems of the Punjab. I think that the book is defective in its lack of appreciation and apparent lack of knowledge of Lawrence's missionary relationships and his personal Christian life. But it is a very interesting book, and I should think would be a very profitable book to you whose lives are lived in the Punjab. The picture of general efficiency, the intimate sympathy with the people and knowledge of their language and life, of energy and valor in action, presented in the accounts of the work of the early British agents in the Punjab, is a very stimulating and suggestive picture, and it holds up some ideals, very profitable, I think, for us who are in the missionary work.

I hope you find time to read half a dozen, a dozen or a score of good books each year; I read last evening a rather touching letter from Mrs. Langsdorf of Japan, in reply to something I had written her about the importance of exercise, in which she outlined her work in her own home, and the care of her children, and in all the classes of evangelistic work and other forms of activity in which she was engaged, and then said that for a long, long time she had not read anything except her Bible. Well, I think that most of us read a great deal of rubbish, papers and books that leave behind no residuum of intellectual possession or elevation of character. It would be a fine thing for us if we had the discernment to perceive our waste and the strength of will to stop it. In Chinese Gordon's letters to his sister, which I was rereading this Summer, Gordon writes from Jerusalem of his discontinuance of the newspapers; he felt that they were simply slaughtering his intellect, and debasing the whole tone of his life. He had the wisdom to see this and the will at once to cut out what he felt was weak. Later letters show that he was still taking the "London Times" and that much newspaper don't hurt one. But I believe that we are hurt, sometimes positively, sometimes because poor reading makes good reading impossible. We certainly ought not, however, to be reduced to our Bibles alone. If one book is all we can read, that is the right Book, but I believe that everyone of us ought to make time for the in-

A. R. J. 3.

Intellectual freedom, the increase of personal power and the deepening of our sympathetic understanding of human life, which come from reading the best books. Mr. Brockman, who is at the head of the Y. M. C. A. work in China, and who is taking back with him this year fifteen new secretaries for work in China and Korea, told me he hoped to have everyone of his new staff read four of the best books every year, in order to make sure that they did not stagnate. If you want a few good ones, which you may not have read yet, I would suggest: George Gordon's "Christ of Today"; Drummond's "Ideal Life"; Mrs. Cheney's "Life and Letters of Horace Bushnell"; Talloch's "Leaders of Religious Thought in Great Britain". I think you would find these stimulating books.

I hope that you and Mrs. Gould are both very well.

With kind regards,

I am,

Very sincerely yours,

September 30, 1906.

Mrs. M. M. Carleton,
Kotgarh, North India.

My dear Mrs. Carleton:

I was away from New York during August, having a fine rest in northern New Hampshire and catching lots of trout. Dr. Poornan, Dr. Bowland, the medical physician of the Board, have just been abusing me at luncheon for what they call the cruelty of catching little fish. I think they were so bitterly vituperative because neither one of them caught a single fish all summer. If any misfortune ever has troubled me at all, I have always found peace in one of two ways; in the first place I don't believe the fish have any feeling of pain, at least when they are out in the air, any more than I would mind having a pin stuck in me if I were chloroformed, or lying on the bottom of the ocean, and in the second place I read, "Put the net on the other side, and you will find". You know "Fishin' Jimmy", don't you? If you don't please tell me so, and I will send you Mrs. Slosser's "Seven Dreamers", which has "Fishin' Jimmy" and six more stories with the same exquisite flavor to them, and a delicacy of spiritual feeling. When I got back from fishing, up in the very country where Fishin' Jimmy lived and died--also trying to save a dog, inasmuch as he had never succeeded in catching any men. I found your two good letters of July 11 and 15, and I had received early in the summer your note of March 18.

Yea, indeed we have thought of you all in the earthquake, but the Lahore friends sent a cablegram thoughtful y, stating that all were safe, so that we know that whatever damage might have been done to property, you were all alive and shaking.

I am not sure from your letters whether you will all agree as to Mr.

Mrs. M.C. 2.

Kipling's ancestry, even yet. His father was in Lahore and also in Bombay, but he was not a native of India; there is not a drop of Indian blood in Kipling, and he is not a Eurasian.

I can understand the perplexity in which you were in the matter of dealing with that begotten Brahmin; how did he take the letter which you wrote to him? For my part, I think you are right in laying your emphasis upon his proposed relationship to God, rather than upon any problem as to the future of his loved one.

I am not a bit surprised to hear what you say of your preacher at Ani. He is not the only one who looks at his employment by the Mission in that mercenary way. I think you must have more of this in India than they have in any other Mission field, thanks, in part, to the traditions, thanks also to the influence of the British Government and its political employment of such mendicants. I don't know what the Foreign Mission remedy would be; I wish I could have the privilege of going out to India and studying the problem at close range.

I hope the wise thing can be done about the Ani property, although I must confess I don't see how the Mission could give pledges for the use of the property, however, such as would most fully meet what I think would be your desires in view of the feeling of trusteeship which you have toward it.

What you think of the Bentals and the Davys and yourself, just say over softly all of the Beattitudes, and feel as pious as you ought, whether you do or not.

With kind regards,

Your sincere friend,

September 27, 1906.

Rev. J. J. Lucas,

Allahabad, India.

My dear Mr. Lucas:

At last we have got out the little book of "Counsel to New Missionaries", to which you have generously contributed a chapter. I am sending a copy of the little book herewith, and we should be glad to send you a few extra copies if you wish them. We are sending copies to all the men and unmarried women in the Missions of our Church, and will supply copies, of course, to all new missionaries as they are appointed. We are all greatly pleased with the little book; I do not believe there is anywhere in the same compass any such volume of so much sound missionary counsel.

With great gratitude for your most valuable contribution,

I am,

Very cordially yours,

Same letter sent to:

Dr. D. McIlvray, D.D.
 Rev. J. J. Lucas, D.D.
 Rev. C. W. Matear, D.D.
 Rev. S. A. Moffett, D. D.
 Miss H. V. Royce
 C. W. Holmes, M.D.
 Martha Caldwell, M. D.
 Rev. H. H. Jessup, D. D. M.D.

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October 30, 1871.

Dr. G. B. Newton, M. D.
Ferozepore, Punjab, India.

My dear Dr. Newton:

I have received your two good letters from Calcutta, and your kind references to the work, and these most interesting recollections of the past, especially of the days of the mutiny. I read to Dr. G. B. Newton just the other day the time when your mother gave your brother and you a milk-pan full of lime to throw in the eyes of the natives, in case you had need of protection; he was interested and laughed heartily over it. I think he was in America at the time, himself.

I was glad that you wrote as earnestly as you did in your letter of August 10 on the subject of his going back without Mrs. Newton. Alas, Mrs. Newton's death has entirely changed the situation and our hearts went out to your brother as he left us to go alone, without Mrs. Newton and without the prospect of her coming out after him. That proposition that he should go out alone, leaving her here did not come from the Board, and there would have been no hesitation on the part of the Board to an extension of leave of absence with allowance, if Mrs. Newton had lived and been able to return with him, and needed his attention and care. The character of your brother, I think, is well known here--his inability to be otherwise than cheerful uncomplaining way in which he accepts what comes to him; and the entire devotion to the missionary work. The knowledge of the situation on the part of the Board, in case Mrs. Newton had not passed away, would have resulted I think, in such an authorization as you urged in your letter.

Thank you very much for your thoughtfulness in sending the two Mission Circulars regarding Mr. Morehead. I have no objection to his going to India, and

I judge there have been some changes in his plans which would possibly lead him not to plan now, if the way were opened, to join the Punjab Mission.

I have been too tardy in answering your splendid letter of last April, written at Kasur, referring to the earthquake and many other matters of interest.

With reference to Ludhiana, I shall be very much interested to know whether any steps are taken by the Mission and the Board of Directors with reference to the financial conditions of the school, which will give promise of more satisfaction in the future.

I read recently in the "Church Missionary Intelligencer" an account of the new scheme of church government and relationship between missionaries and native churches, which the C. M. S. has adopted as an experimental plan in the Punjab. Of course, as an Episcopal Church, they have the check of the Bishop, which provides the control which is provided otherwise, or which many people think have to be provided otherwise, in unepiscopal systems. At the same time I doubt whether it is the system with us, which makes the native young men feel as you describe, and leads them to refrain from entering Christian service. Our system, if it were rightly operated, calls for conference and co-operative effort. The trouble is that it makes possible a dictatorial and ruling attitude, and a spirit of racial superiority on the part of individuals, and of course all this will act as a chill on young men. So it was that the successful leader and trainer of young men in Japan, S. R. Brown, worked by a system very much like ours, but the man personally was so winning, so full of grace in his character, so large spiritually, that he had no difficulty in drawing young men to the Christian service and holding them in it.

Mr. Tedford of the West India Mission has just returned today, and we were together over some of the very points raised in your letter. Dr. Brown was reported as having stated that the solace in the ... Somebody else

Mr. Newton, S.

suggested that that was a euphemism for a sacred conscience, and that his trouble was just the trouble of Hinduism, that he thought peace of mind was to be procured by an annihilation of moral distinctions.

I shall give this letter and your letter of June second to Dr. Halsey, in order that he may get some material out of them for the papers. I can see him chuckling over that story of packing the chickens in ice!

I think I never answered directly your letter of last January, with reference to the need of a little appropriation for the building of a house for the accommodation of the students of your brother's school at Khanna. I wrote about that, however, in a letter to the Mission.

[I have just been reading on the railway trains the volume in the International Theological Library, on the "Theology of the Old Testament," by the late Professor Davidson of Edinburgh. It is written, of course, on the assumption that the higher criticism, as it has established the composite character of the Old Testament by the spirit, is constructive, and the book is wonderfully strong and suggestive. The passion for real religion which was so strong in old Dr. Davidson, utters itself constantly in the perception of the living realities in the Old Testament, and the men out of whose lives they spring. He speaks at the beginning of not going to the Old Testament with any general conception that it is the Word of God spoken to us, and then he goes on: -

but to rise from it with this conception.
"We do not go to it with this conception, This is the thing which will be made plain to us, - the personal religion of all the writers of Scripture, their life to God and with God. This becomes plainer the lower down we go, - in the Psalter, for example, and in such books as Job. In the period after the Exile we shall find problems touching God's rule of the world, His relation to Israel, the people who knew Him, and were the representatives of His cause in the world; problems, too, of His relations to the godly in an ungodly generation. To the intellect these questions might be insoluble. But we shall see something that enabled men to live without a solution. This was their religion, their conscious fellowship with God. We shall find that more and more religious certainty was based on this consciousness. It was the only thing the pious mind possessed, but it was at last always found enough. 'Nevertheless,' said the Psalmist, tried by misfortune and intellectually paralyzed before the riddles of Providence, - 'Nevertheless, I am continually with thee,' Psalms lxxiii, 23. The consciousness of God becomes the other side of self-consciousness, and this inward assurance will be seen to be strong enough to face all the difficulties raised by what is external."

There is a great deal just as fine as this. But it is not the kind of book

Dr. Newton, 4.

that one can read steadily. I have felt in reading it as though I were back in student days again, and having to pore over a text-book until I was sure I had the whole line of thought in mind. What an immense comfort it is to awake to the fact that one is not back again there, and can do his work with a free hand and for his own uses!

Hoping that you and Mrs. Newton are very well, and with kind regards,

I am,

Your sincere friend,

Robert C. Speer.

Dr. Newton, 5.

... your letter of September 6th has been
 ... I returned to learn of Mrs. Newton's illness,
 ... this trouble with her heart may pass, and that
 ... hearts have gone out toward her in his
 ... at once, and we will watch eagerly for any
 ... that any anxiety on your part and your wife may be laid aside.
 ... at the next meeting of the ... and ...
 ... deficiencies and expenditures.

October seventh, 1905.

Mrs. H. M. Andrews,
Woodstock, Punjab, India.

My Dear Mrs. Andrews:-

I hope that you and Mrs. Andrews have had a pleasant and restful journey, and that you feel refreshed and strengthened for the heavy responsibilities which you are assuming.

I enclose herewith copies of two letters, which are self-explanatory. We shall await instructions with reference to Miss Morris. Will her employment by the school mean increase in the annual deficiency? I doubt whether the Treasurer here would want to assume any more responsibilities unless the Mission would give some kind of assurance that the school will be conducted without deficiency, or that if it is not, the Mission will reduce its work elsewhere so as to provide for such deficiency without calling upon the Board.

I wrote some time ago to Dr. Wherry, under the impression that there was a possibility that the college department might be discontinued, - an impression gained from you which I think you had gained from a report of the discussion at the last Mission meeting. Dr. Wherry replied that there was not the least likelihood of this, and that he did not know why I could have any such thought.

I am so glad that the damage from the earthquake was after all so slight, and that the repairs of its work may add so little to the expense.

It was a very great pleasure to see you and Mr. Burgess at home here. I only wish I could have seen you again before you sailed.

With kind regards from Mrs. Speer and me to you both, I am,

Your sincere friend,

Robert E. Speer

October seventh, 1908.

The Rev. E. M. Wherry, B. D.,

Lodiana, Panjab, India.

My Dear Dr. Wherry:-

Your letter written on the back of Mr. Biddulph's letter to Dr. Steele, is just received, and I am forwarding it at once to Dr. Steele.

I am enclosing a copy of a letter to Miss Olive K. Norris, of Spencer, New York. Miss Norris is a graduate of Oberlin, who applied for appointment as a missionary some time ago. Her testimonials were good, but our medical adviser counseled against her appointment on health grounds. She was very earnest and persistent in her desire, however, and came to New York to see us a him a few weeks ago. He has still adhered to his judgment, however. There have been cases of insanity in the family, I believe. I find the following memoranda with reference to his judgment written down by Dr. Halsey, and placed among Miss Norris's papers:

"I do not think it wise to accept Miss Norris. I have had a long interview with her, and this interview satisfies me that her mental condition is not normal, and that to send her to any foreign field would to be in great risk. I could not lay my finger on any one distinct thing, and assert that this was the cause of her trouble, but the general impression which she made upon me was that she was unbalanced. Even during the interview she became greatly excited, and then apparently after great effort sought to control herself and laughed at her former condition. She admitted to me that four years ago she had had a nervous breakdown, in which many symptoms were manifest which indicated a state of mind more or less unbalanced. My final decision is based (a) on the general impression produced on me by the interview; (b) on the statement of what took place four years ago; (c) on the family history of Miss Norris."

Perhaps it would help the Board of Directors if they desire to consider the case, to have extracts from some of Miss Norris's testimonials:

Miss Norris is a young woman, perhaps twenty-five years of age, pleasant in appearance, of good manners, and a very recognized Christian purpose. While she is not as finished as many other young women in the class of which she is a member, there is another about her appearance or her degree of refinement which would in any incapacitate her for usefulness in a missionary field. In regard to other qualities, concerning which you ask, I should say

Dr. Wherry, 4.

that she was cheerful rather than despondent, although I do not mean by this that she is what would be called a jolly girl. She takes things rather too seriously, for her own best good, and she is not particularly quick to see the funny side of a situation. She does not naturally like fun. She is of the intensely earnest type, and I fear does not possess the gift of relaxation. She is not disposed, as far as I can see, to be gloomy or to look on the dark side of things. Since she has not the gift of relaxing she is very apt to be on the edge of her nerves, yet she always seems hopeful and cheerful. I should say that Miss Norris showed strength of character in the persistency and singleness of purpose which she has manifested in regard to foreign missions, also in her resolve against the position of friends to secure an education and a preparation for such work. I should not, therefore, wish to speak of her as possessed of a weak character. I do not, however, think of her as intellectually strong, although she has passed her examinations and secured a good average standing. I should hardly think of her as a leader, although she has in her career showed sufficient independence of thought to meet all the necessities of the case. I should not call her very resourceful. She has a habit of coming and laying her case before you, and asking for instruction. When told what to do she does it with very great fidelity.

She is not as strong a woman physically or intellectually as I should like to see in the foreign field. At the same time it is a difficult thing to find a young woman who has so much desire for foreign mission service as Miss Norris evidently has. I do not consider her a woman in very good health, and I should not think it desirable for her to go to a field where the climatic conditions are trying. And I fear too that she would put herself with such earnestness and seriousness to her work that she would break down.

Fairly attractive, decidedly refined. A hard, persistent worker, prompt, exact, and fairly resourceful. She is aggressive, but think she would do better work under some pronounced leader. A good student though not a brilliant one.

Fair ability, intense earnestness, and with a lovable Christian spirit. She has made a brave effort to secure an education, is earnest in her desire to enter the mission field, and in my judgment will make a fine helper in that field. With proper training she will become able to readily direct work.

Her teaching has been characterized by fidelity, promptness, cooperation, and a marked determination to succeed. She studies her pupils carefully, adapts the work to their needs, treats them sympathetically, and justly and secures good results from her teaching. She is a pleasant person to work with, and her sincerity of purpose makes her a reliable and desirable teacher.

I would not recommend her appointment in many ways, but she has the work most thoroughly at heart, has kept her interest for over ten years, has fine human qualities and the devotion, determination, patience, kindness which are certainly needed. If she were intellectually strong I would say that she would make a splendid missionary, and I know full well that many other things are needed beside brains, and she possesses those other things. I honestly believe that if you put her in any other than educational work she will prove exceedingly successful.

Mr. Hand will report to the Treasurer of the Mission the appropriation of \$4100. Gold, money specially given for the Woodstock building. Mr. and Mrs. Kennedy gave \$2000. of this, and Mrs. Turner of Philadelphia, \$1500.

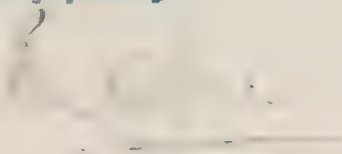
Dr. Wherry, 3.

Mr. Hand received also, \$412.45, from churches and individuals, for equipment for the school, this amount having been raised by Mrs. Andrews from various sources. \$131.45 was for an organ, and the balance for beds. Mr. Hand is sending Mrs. Andrews a statement of this account.

I am sending Mrs. Andrews a copy of this letter, as well as of my letter to Miss Norris.

With kind regards.

Very sincerely yours,



October seventh, 1905.

Dear Mr. Hand,

I received your letter of the 5th.

Thank you.

I want to thank you for your

reaction with our conference

and a good day. I am very

glad to keep the

hope that you would

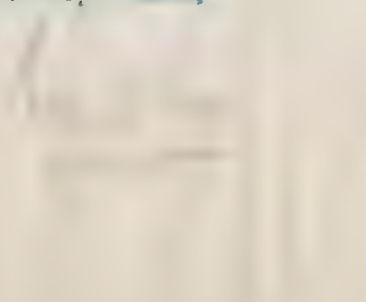
have an ideal day, and a

very good day was ideal every way.

Thank you for your kind-

ness and interest in me.

Very truly yours,



October 11th, 1905.

To the Punjab Mission.

My Dear Friends:-

I have very much pleasure in reporting an appropriation of \$4200. Gold, for the new building at Woodstock, this amount having been specially given for the purpose by three or four friends whom Mrs. Andrews interested while here. The Treasurer of the Board is of course notifying the Treasurer of the Mission of this money being available. Mrs. Andrews took with her, also, the sum of \$412.45, given by a few friends for an organ and beds. I hope that she and Mr. Andrews will have reached India safely before this letter reaches you, and will have resumed their work at Woodstock; and that the other older missionaries returning from furlough, as well as the new missionaries, will have arrived safely. We all said good by with deepest sympathy to Dr. C. B. Newton, as he returned to India alone. Our hearts have gone out to him in the anxieties of his furlough, and we have all felt the highest admiration for the noble spirit in which he has borne it. His fortitude, devotion and uncomplaining submission have been an inspiration to us all.

I ought to report formally the Minute of the board with reference to Mrs. Newton's death:

The Board learned with deep sorrow of the death of Mrs. C. B. Newton of the Punjab Mission, at Chattanooga, Tennessee, on August second. Mrs. Newton was born on March eleventh, 1834, and went to India in October 1880. She was married on January third, 1901, to the Rev. C. B. Newton, D. D., of Jullundur, India, and returned with her husband on furlough to the United States in April 1904. Apparently a trifling accident in India led to the necessity of a surgical operation in Chicago, from the effects of which she never entirely rallied. And though for a time there were hopes that she would be able to resume the work which she has so faithfully done in India, her strength waned away, and she finished her work on earth without being able to fulfil her hope of returning to the land to which she had devoted her life. It was voted to inscribe upon the records of the Board, the board's appreciation of her character and service, and to express to Dr. Newton especially, and to the Punjab Mission, the Board's prayerful and loving sympathy in their great sorrow and loss.

Punjab Mission, 2.

I am sorry that it has not been possible to send out any new man in the place of Mr. Cocks who was under assignment to your Mission, and also Mr. Whitlock. Mr. Whitlock was here the other day on his way to Edinburgh, where he expects to spend a year with his fellowship. He will hope to join the Mission in the fall of 1906.

Dr. Jessica Carleton has written of the desirability of sending two women doctors who were supposed to be available in Philadelphia, to the North India School of Medicine, under the auspices of the British Committee. There has been some misunderstanding, however, as there are no young women doctors available. One who does expect to go, has two brothers in China, and desires to go to that field, and no one else is ready. We have written far and near in the hope of finding someone to take Dr. Morris's place in Allahabad. With reference to the North India Medical School, moreover, while entirely sympathetic with the purpose in view in the suggestion of the admission of these two doctors, there is a hope here that there may be a somewhat closer articulation of the various parties interested in the North India School. We have not a little Committee here in America, the outgrowth of Dr. Condit's work; there is the parent Committee in England; the Board of Directors on the field; the workers in Lodiana, the Mission, and various individuals deeply interested. Many suggestions from different quarters have sometimes left us a little confused in mind. Perhaps some suggestions will be made at the annual meeting of the Mission.

In a recent letter in behalf of the Board of Directors of Woodstock, Mrs. Clark wrote earnestly of the importance of a teacher for the Primary Department, with the understanding that her support would be provided by the school without special appropriation from the Board. I have written to Dr. Wheery and Mrs. Andrews regarding a Miss Harris, with whom Mrs. Andrews had some correspondence here. She has done no special work, however, in primary teaching, and the medical adviser of the Board counsels against her appointment on health grounds. I have stated the case fully to Dr. Wheery, the President of the Board of Directors, and to Mrs. Andrews. Our judgment being adverse to the appointment of

Punjab Mission, 3.

Miss Morris for the Primary Department, we shall continue the search for someone who has had special normal training for such work. And the Board has authorized us to find such a teacher on the conditions indicated in Mrs. Clark's letter.

The circular letters regarding Mr. Morehead have been received, and taking into consideration all the facts thus brought forth in the circular letters and others, it has been deemed inexpedient by the Board at this time to appoint Mr. Morehead to the Punjab Mission.

I am enclosing herewith a copy of a leaflet containing the substance of the report of the Committee on Foreign Missions to the last General Assembly. It deals with some matters of general interest to you, but particularly the question of union and co-operation in mission work, and the question of the relation of the functions of the Board to the functions of Presbyteries.

We have mailed to each man and to all the women missionaries, except the married women, copies of a little book entitled "Counsel to New Missionaries," made up of papers written by a number of the older missionaries of the Church. It is intended, of course, for the new missionaries who are going out to the field, but there is much in it that I think will be helpful to all.

If this letter reaches you before the Hon. William Jennings Bryan comes, I hope you will be on the watch for him. Mr. Bryan is an earnest Christian man, and a hearty believer in foreign missions. I think he is held in increasing ^{respect} ~~interest~~ in the United States, and his judgment regarding foreign missions will not be without influence when he returns. It is very desirable, both for his sake and for the sake of the cause that he should see the mission work as it is, and I hope that you may be able to meet him and to introduce him to it.

I would report also the following action of the Board amending Paragraph 45 of the Manual:

In accordance with the recommendations of the Council reported among the actions taken by the Council during the summer, it was voted to amend Paragraph 45 of the Manual of the Board, by adding the following:

"Save that when the excess is due to an unforeseen enlargement of the work, due, for example, to new paying pupils in the school or patients in the hospital, it shall be allowable to apply so

Punjab Mission, 4.

such of the excess as is necessary, to meet the increased cost of the work due to this enlargement. But this shall not be understood to entail upon the Board any obligation to increase the grants from its Treasury for the work.

I think this will commend itself to all. The difficulty which it is meant to relieve has been felt in more than one Mission which has endeavored to adhere faithfully to the Manual provisions.

Very shortly you will be welcoming Dr. Howard Agnew Johnston to India, in his work as representative of the General Assembly's Evangelistic Committee. It has been exceedingly generous of the General Assembly's Committee to arrange for such a visit by one of its representatives, and we trust that Dr. Johnston's visit may be very much blessed, both to the Missions and the Native Churches, and to himself and Mrs. Johnston. There has been some little misapprehension in some quarters as to the auspices under which Dr. Johnston was going out, and in justice to the General Assembly's Committee it should be stated clearly that Dr. Johnston has no official connection with the Foreign Board or any relation to it, but only to the General Assembly's Committee, whose plan in the matter we have of course cordially welcomed and forwarded.

Dr. F. J. Newton's letter ^{re} regarding the Mission circulars relating to the use of the savings of 1904-5, came after the last meeting of the Board. The necessity of his coming down from the Hills hastily on account of Mrs. Newton's illness, prevented the forwarding of the circulars, but Dr. Newton writes that the Mission asks to be allowed to use ~~their~~ ^{from} savings in both gold and silver classes, 600 Rupees for buildings in Hoshiarpore, 300 Rupees for buildings in Khanna, 2450 Rupees for earthquake damages, and 6510 Rupees for the Woodstock indebtedness. I gather that this last item does not cover the whole of the indebtedness. I think the Hoshiarpore item has already been approved by the Board, and in my letter of March 29th, it was suggested that the Board would doubtless approve of the Khanna item if the Mission could provide for it by transfer. That and the other two items will be brought up at the next meeting. On the supposition that 6510 Rupees should be applied to the Woodstock debt, how much would remain?

Punjab Mission, 5.

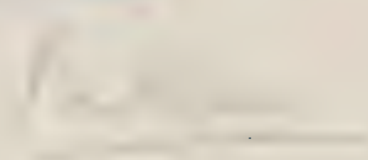
I would report the following action of the Board approving of the proposal of the Council with reference to the expense of delegates from the Missions to the Cairo Conference:

The Board confirmed the action taken by the Council during the summer, with reference to the representation of the Missions of the Board at the proposed Conference on the work for Mohammedans in Cairo, and the necessary expense involved was authorized. The Board deeply regretted that it was impossible for it to provide for any direct representation from New York, but earnestly trusts that the Conference may be greatly blessed of God to the improvement of the methods and an increase of interest in the work of the evangelization of the Mohammedan world.

It is distressing to hear of the possibility of another famine in India. We shall earnestly hope and pray that such another disaster may be averted.

With warm regards to all, and the prayer that this may be the best and most fruitful year the Mission has known, I am,

Your sincere friend,



1400
October 22th, 1905.

The Rev. E. M. Wherry, D. D.,

Lodiana, Punjab, India.

My Dear Dr. Wherry:-

Since writing to you the other day, I have received a letter from Miss Morris, a copy of which, together with a copy of my reply I enclose herewith. The proposition which Mrs. Andrews made to her in the letters referred to, was that if she could find her own expenses out to India, the school would employ her, beginning March first, at 75 Rupees a month with board and furnished room.

Very cordially yours,

Mr. Velte, 2.

may be thoroughly ventilated then. Even if no definite action is taken at this time, I am glad that you and John Foreman are the men in charge of the development of the future. It means everything to have in the work men like you, who are not satisfied with traditions and routine performances, but are seeking for the living way of doing things.

There has been much disagreement I know among missionaries as to some of Dr. Nevins's positions in his little book, but there is an immense amount of solid irrefutable good sense there. If you have not read that little book recently, I think you would enjoy going over it again. We must have a trained ministry as the churches need it; but we certainly require far better facilities than we have for producing the good strong worker who is not removed from his people, who has the sense of frugality and self-dependence, and who does things.

The development of schools like Dr. White's school here, and the Bible Institute in Chicago, are illustrations of the great need of just such training in our country. Union Seminary has realized this in the establishment of a school for trained lay workers, and I urged down in Princeton, of the Board of Directors, that some use be made of an immense legacy that they have received, to take care of this department under the constructive and conservative influences of Princeton, rather than to ignore it and leave it, accordingly, to be met by other agencies.

Regarding Mr. Morehead, taking everything into consideration, it has been deemed scarcely wise to appoint him to the Punjab Mission. His age, and the possibility of difficulty with the language, his individualism of view in some points, and other considerations made the proposition a little too doubtful. Thank you for your sensible word on the subject.

I have been reading recently on the railway trains, the volume in the International Theological Library, on the "Theology of the Old Testament," by the late Professor Davidson of Edinburgh. It is written, of course, on the assumption that the higher criticism, as it has established the composite character of the Old Testament by the spirit, is constructive, and the book is un-

Mr. Veite, &

soberly strong and suggestive. The passion for real religion which was so strong in old Dr. Davidson, utters itself constantly in the perception of the living realities in the Old Testament, and the men out of whose lives they spring. He speaks at the beginning of not going to the Old Testament with any general conception that it is the word of God spoken to us, and then he goes on:

But we rise from it with this conception, 'We do not go to it with this conception, THIS is the thing which will be made plain to us, - the personal religion of all the writers of the Scripture, their life to God and with God. This becomes plainer the lower down we come - the Psalter, for example, and in such books as Job. In the period after the Exile we shall find problems touching God's rule of the world. His relation to Israel, the people who knew Him, and were the representatives of His cause in the world; problems, too, of His relations to the godly in an ungodly generation. To the intellect these questions might be unscalable. But we shall see something that enabled man to live without a solution. This was their religion, their conscious fellowship with God. We shall find that more and more religious certainty was based on this consciousness. It was the only thing the pious mind possessed, but it was at last found always enough. 'Nevertheless,' said the Psalmist, tried by misfortune and intellectually paralyzed before the riddles of Providence, - 'Nevertheless, I am continually with thee,' Psalm lxxiii, 23. The consciousness of God becomes the other side of self-consciousness, and this inward assurance will be seen to be strong enough to face all the difficulties raised by what is external.'

There is a great deal just as fine as this. But it is not the kind of book that one can read steadily. I have felt in reading it as though I were back in student days again, and having to pore over a text-book until I was sure I had the whole line of thought in mind. What an immense comfort it is to awake to the fact that one is not back there, and can do his work with a free mind and for his own use!

With kind regards to Mrs. Veite and yourself, and rejoicing in the work that you are both doing, and in the success in the girls' school, I am,

Your sincere friend,

October 17th, 1905.

Dear Mr. Velter:-

We are sending you by this mail, all the order for books except one small one, and that will be mailed to you directly by Dr. White's office when it comes in. I enclose herewith a copy of the bill for the books, which have been charged to you here, and also a note from Dr. White's office, explaining about the book you order - Old Testament Records and Names and Addresses. I trust they may reach you safely, and be of much value to you. I am greatly enjoying using Dr. White's "Old Testament Characters" in my daily Bible study.

With kind regards, and best wishes for a rich winter's work, I am,

Very truly yours,

Edith C. Dickie

M.

October 17, 1905.

Miss M. E. Pratt,

Ambala City, India.

My dear Miss Pratt:

I have been in debt a long time to you for your good letter of last January, and a little while ago your good letter of August 23rd. came. I am sending you herewith as a little present from myself, "The Man Christ Jesus" and have ordered for you, to be charged to your account, as you instructed, Bosworth's "Studies in the Teachings of Jesus and His Apostles" and Howard Agnew Johnston's "Studies for Personal Workers", in the hope that these two little books would be just what you want for use in class. They cost in cloth, the first 75c. and the latter 66c. They can be got in paper covers, the former for 50c. and the latter for 45c.

I can well understand how this work proves a spiritual stimulus and strength to you. After all, it is not ceasing from work that rests us, but doing our work in the spirit and after the example of the Saviour. I wrote sometime ago to a faithful missionary in Japan, expressing the hope that he was not overtaking himself. He was far away from the other members of his Mission, occupying with his family a station to one side of ordinary routes of travel, and bearing his responsibilities without much opportunity of counsel with others. He replied:

"I do not like to talk much about my private feelings, but I can unburden to you. I have such a consciousness of God's presence in the work just as you describe it in the Keswick hymn, 'like a river glorious is God's perfect peace', so the thought is refreshing to me in the work and I do not get tired. I believe that if we lived more naturally as the Master did that we would not get so tired in doing good and in helping others. My weariness comes when I am self-centered and selfish. When I go about trying to do little things to help others, remembering Him, I can be busy from morning till night and then not feel tired. But I have to fight all day against a self-

Miss M.E. Pratt, p. 2.

ish heart. It is hard for me to report my year's work to the Mission - it seems so small and trifling. But when the Japanese express to me their gratitude and show it by helping me in various ways, then I am sure that the Master counts it as done to Him. I do not feel the isolation because He is right here and His little ones are all around me. The self-centered man, if he has money, travels for pleasure, but the man who is trying to relieve other's burdens, though living in an isolated place has all the tonic he needs and does not feel the necessity of travel. The laborer comes to his meals with an appetite that no condiments can help, but the man of sedentary habits needs these condiments to help him relish his food. Now I know what Christ meant when He said, 'I have meat to eat that ye know not of'. When I have spent a busy day in trying to be a help to others, I feel as if my food is the best, my place the best in the world, my work just what I would have had it, had I been offered the choice.

I am now observing the "morning watch", only regretting that for so many years I was so faithless. What a tonic! There must be some ones who are praying for me though I know them not by name and so I feel like praying for others.

I think that conventions like the one at Keswick are very good and helpful. But what are missionaries who live in isolated places to do. Evidently they can read the reports of these meetings and practice them in their work day by day. We have no opportunities to attend these assemblies, but if the Holy Spirit is not limited, then in mountain villages and in fishing hamlets, we too, can have blessed seasons of refreshment. If the missionary grows slack in his spiritual life, it is not because he is isolated. No place could probably be more untoward than was Nazareth, yet Christ lived there."

It is a blessed thing that God is everywhere, and where He is, there is strength and peace.

I was so glad last Winter to get your good letter, written after returning to India. I have made a copy of what you wrote regarding Mrs. Stebbins and the Dehra trouble, for the file of papers on that subject. I should be very much interested to see the report which the Mission's Committee regarding the relation of women to the Mission will have made at the meeting this Fall.

You speak in your letter of last January of having been told that the Board had cut out an item for rent in the Ambala estimates. I do not know who could have told you that but it was a mistake. The Board has not for years cut out any specific items. It would not hesitate to do so if it felt that any item was wrong, but it realizes that the judgment of the Mission is the proper judgment to determine the various individual items of expense, as a rule.

I hope that you are very well and trust that the recent

Miss K. B. Pratt, p. 3,

heavy rains of which we have heard have entirely removed the possibility of famine.

With kind regards,

Your sincere friend,



October 19th, 1900.

The Rev. E. E. Pitt,

London, England

My Dear Mr. Pitt:-

Your good letter of September 11th has just come to hand, and I have also remembered your letter of August 21st. Both these letters have been full of interest and sympathy, and I very much thank your kindness in writing them. I am glad to hear of your interest.

I do not wonder that the Government has been so long in taking any steps. I know something of its history in the past. It represents a policy which once prevailed, and for which reasons which I cannot stand and sympathize with, but which experience has shown to be unwise.

I was glad to see your judgment about the Andhra people. I am afraid that there is no possibility whatever of the Government doing that field. The work could not be properly supervised at least, and I do not see how one could be spared from the more important districts in the plains.

I made use of the story of the Hindu who carried his child to a mission school, because of the discipline of the school. I have never seen any other school in India. It is very interesting to know such things as are given. It is a good thing to have them.

And now we do rejoice at the things that are going on in India! I have read the leaflets about the work in the Khasi hills in the Khasi hills with the deepest interest, and am glad to know that the beginning is being made among the United Presbyterians in the Punjab. Surely, if the we comply with the Divine conditions, we shall see the work of God. God, we may hope to see a great awakening in India. There has been a moving

Mr. Pife, S.

of the seed through India which ought to yield a harvest soon. Truly in no mission field is there so much knowledge of Christianity as there is in India. And all this ought to furnish fuel for a great fire, if the time has come.

I have been thinking over some of the difficulties of your field of work, and can imagine that at times you must almost be dismayed by them; and yet it is just these difficulties that it is our mission to overcome. I was very much struck by a paragraph in a recent letter from a strong missionary, who said:

"We can do so hardly possible, but I've been recently reminded that God is pleased with the man 'whose heart is bursting with a purpose for the impossible.' That may be a very exaggerated way of putting it, but there is truth in it. We cannot really test God until we try to do the impossible. He will transform the impossible into reality, if we are in line with His thought."

I was reminded at once of some of the passages in the life of General S. C. Armstrong, who, as you know, was just this type of man. It seems to me that one of the great things that Christ does for us is to give us an appetite for obstacles, an eagerness to attempt what it is not easy to do. There is a fine saying of Henry H. Stanley regarding Clara, who was one of his lieutenants, and who died on an independent journey of discovery in Africa. "He was one of the men who search for God for His righteousness, and who great hard labor with a fierce joy." Clara surely was that sort of a man, and that spirit is at the root of the whole missionary enterprise. I do not wonder that the world has always looked upon it as presumptuous and visionary. It does represent the principles of resurrection, which most seem to the world utterly wild; but we know that the glory of it is that the impossible things which we are aiming to do will be done. The difficulty is to look all this into our own individual experiences, and to feel personally the buoyancy and uplift of such an effort and faith; but this also is one of the hard things which, by the grace of God, we can achieve.

I hope that Mrs. Pife and yourself and the children are all well, and hoping to hear from you soon again, I am,

Your sincere friend,

Robert H. Pife

October 21st, 1906.

Dr. Jessie R. Carleton,
Ambala, Punjab, India.

My Dear Dr. Carleton:-

Your good letter of August 17th, and your two later notes, with reference to the desirability of having the two women doctors, whom you had been given to understand were ready to go out to India, sent out in connection with the British Committee of the North India School for Medicine, were all duly received, and it was a very great pleasure to hear from you. I sent the letters over at once to the Women's Foreign Missionary Society of Philadelphia. Mrs. Thorpe replied immediately, that there was surely some mistake, as there were no women doctors there available. One was Dr. Field, and she is now in Persia, and the name of the other Mrs. Thorpe did not remember, but at any rate she was otherwise already engaged. I suppose the impression which you had that there were two available doctors arose from the inquiry which was made some time ago, as to whether young women who had taken their medical course in the Women's Hospital in Philadelphia, might not dispense with the Hospital course in America, and take instead the course at Lodi. This idea Dr. Brown and Dr. Noble both disapproved.

I am only too sorry to say that there is not a medical woman or man in sight for immediate appointment. Some one is needed for Dr. Norris's place as you say, and three men are needed, one for Dr. Cochran's place in Urumia, and two in China to fill vacancies. The need in Urumia is as urgent as any need in the world. We are corresponding with one or two young men who may turn out well, and I have written to about a dozen young women doctors asking them whether they would consider a call to Allahabad; but thus far not one of them has responded favorably.

We were not quite clear from your letter as to how the financial end of the matter was to be cared for in case there had been two young women in Philadel-

Dr. Carleton, 2.

phia, and they could have been sent out through the London Committee. Was your idea that the London Committee would meet the expense? or that it would be met here?

Mrs. Thorpe was delighted to know that we had received three letters from you. I hope something else will arise - though not to anybody's injury - that will lead you to write more.

I hope that you are not undertaking too much in your work, and striving under the pressure of the many things calling to be done, to do what will over-tax your strength. I wonder if you have read any of the biographical chapters regarding Dr. Trumbull published by his son-in-law, Mr. Philip Howard, in the Sunday School Times? You know he was one of the men who simply could not be restrained. For years he would take no vacation, and good-naturedly ridiculed those who did feel the necessity of such an annual rest. At last he completely broke down and had to be sent away, first to New Hampshire, and afterwards to Germany; and while he recovered sufficiently to go on with his work, and once he was able to do anything, did everything he could, he felt to the end the effects of the over-strain which he had passed through. His friend, Dr. H. L. Taylor, one of the brightest and finest spirited men in the Baptist Church, wrote humorously, and yet with a vast deal of droll wisdom, about this quality in Dr. Trumbull in an article which he published in his paper, the Examiner, in August 1856. It was entitled "The Victim of Excess", and I enclose herewith a copy of it. I hope that you, who do not spare yourself, and who know so well what work is - the spirit and intensity and volume of work which a Christian man and woman ought to do - will not allow yourself to be a victim of excess. Even when we have done all that we can, and have broken ourselves down in trying to do more, the volume of undone work seems scarcely diminished. Let us try to be wise, and stop before we get to the breaking down point. I have often quoted Huxley's words to Sir Joseph Donnelly, when he heard of the death of Chinese Gordon, whom he had admired and revered in the highest degree: "I suppose that after all, the manner of his death was just what he would have chosen for himself. Better to wear out than to rust out, and better to break than to wear out." But, as

Dr. Carleton, S.

Dr. Wayland says, this is good advice only for the lazy people who do not intend to heed it, and who always cut the good advice in two, and try to operate one half of it. For those of us who really want to do our work, and do it without shirking or holding back, and who put our hearts into it and do not do it simply mechanically or for provender, it is enough to strive steadily and without strain to do what is clearly the will of God and with quiet hearts, even though so much is often left undone of what we should like to do.

With kind regards.

Very sincerely yours,

A handwritten signature in cursive script, appearing to be "Wm. L. G. W.", written over a horizontal line.

October 21st, 1905.

The Rev. H. J. Fleming,
Lahore, Punjab, India.

My Dear Flemings:-

I received last June two splendid letters from you, and I have read with the greatest interest your letters of different dates to the friends of the Lahore Station. They are admirable letters, and from each of them I have copied out extracts of which I have been able to make use. I rejoice in this personal work that you are doing with the students. It is true, as you say, that it is not possible with the small staff that you have to do this kind of personal work with every man in the college. That is the reason why some good educators have always resisted the multiplication of students. I was in one of our best boys' schools on Sunday, speaking to the boys, and staying with the head master, and he told me that it was his purpose not to allow the school to exceed the number of one hundred and fifty or sixty, which has been its limit since its establishment. My old Greek teacher at Andover, was the first head of the school and its founder, and he often told me what his principles were; and his successor, the present head, a young man of great power, holds fast by the same rule. His principle is that the head master cannot know as he ought to know, in order to fulfil his obligations to each boy, more than one hundred and fifty boys, and he must have ten or fifteen assistant masters, so that each boy can have about one-tenth of one man's time spent on him. You have heard, doubtless, of the new tutoring system at Princeton, which aims at much the same object. They have gleaned from all the American colleges this year, fifty of the finest men, and have added them simply as a pure extra to the faculty. These men are to be not teachers or lecturers, but rather to have each of them about fifteen men under them for personal instruction. I was down at Princeton the other day, and the students spoke with enthusiasm of the new plan.

Mr. Fleming, 2.

Of course it is an experiment, but it is a recognition of the responsibility of the institution to deal with each individual student. If this is a responsibility here, it is even more so on the mission field. I have often said to men who were shaping the educational institutions abroad, that it seemed to me it would be a great thing if it were possible for them to keep their institutions down, throwing out all the chaff and inferior material, and keeping the stuff that it was worth while for a man to lay himself out on, as the Prophet laid himself out on the Shunamite's son, - mouth on mouth, hand on hand, heart on heart. I rejoice that you are doing this in Lahore, to the extent that you find it possible within your strength. I hope that this may become the chief characteristic of the work of the College. Such work is bound to have its effects, and they will be far more powerful than the effects of mere general lecturing or impersonal influence spread over the student body. If the specific object scheme can be defended in giving to Missions, how infinitely more powerful can be the living link - the specific object interest in such work as yours in Lahore.

Thank you very much for referring so helpfully in your letter to the honor conferred on Dr. Swing in his election as Chairman of the Earthquake Relief Fund.

I am glad you spoke of the matter of having a Japanese come out on the mission to India. I have spoken to Dr. Labrie about the matter. I suppose the difficulty is in getting the right man. I presume it ought to be a man who could speak English, in order to make the work as efficient as possible.

I am so glad that Mrs. Fleming is well and not troubled by the hay fever.

I was pleased with your reference to the Life of Hugh Beaver, and of your suggestions about a condensation of such a biography. I had already done that myself, and have got out a little book of fifteen such lives, a copy of which I am sending you by this mail, in the hope that it may be of some use to you. There are fuller biographies of some of these men, namely, Rose, Pitkin, Camp, MacInnis, Macgregor and Vicars. You could easily get all these if you wished

Mr. Fleming, 31

them, but perhaps the briefer sketches in the volume I send will be all you will want. I wish I had had a young Japanese and a young Chinese and a young Hindu to add to these. I knew a Japanese who would have been just the man, but he exacted a pledge of privacy when he died, from those who were nearest to him, and who would have been able to furnish the information.

I hope that Mrs. Fleming has entirely recovered from the fever which she had at the time you wrote your last letter. Perhaps you had a good rest in the Hills that would have quite set her up on her feet.

I neglected to say that of course I have passed on what you sent to your home supporters to Mr. McConaughy.

And now a word with reference to Mr. Cole. I am writing to him telling him that you have written me of your correspondence, and asking him whether there is any prospect of his making such a trip. There are many ways in which he could be helpful to you and here and there to the missionaries, and it would be desirable to have a business man who had studied Missions carefully at home as a witness to the value of the cause. The trouble is that his testimony would be impeached, just as ours is, on the ground of personal interest because of having a daughter on the field. I wish I might meet Mr. Cole some time and talk over the matter with him. I shall ask him, in case he is in New York at any time, to let us know so that we can see him.

I have had some good hours this summer, reading over again Chinese Gordon's letters to H's Sister. Taken in connection with a little biography like Sir William Butler's "Gordon," or Macaulay's "Gordon Anecdotes," I can scarcely think of a more helpful, stimulating, devotional book. It is very different type of devotional book from Thomas a Kempis' "Imitation of Christ," but there is the same living reality in it; the same readiness to pay for the highest at any cost of the lowest. Chinese Gordon has always been one of my heroes, not I suppose he is almost everyone's, and re-reading his letters to his sister, while revealing afresh his eccentricities and errors, has brought out in fresh and vivid glory his life in God, his contempt for all that chal-

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Mr. Fleming, 4.

langed or obstructed the man's freedom in fulfilling the will of God. I have marked my copy of his letters from beginning to end. When he was in China in 1860, he writes to his sister:

"The more we see of life, the more one feels disposed to despise one's self and human nature, and the more one feels the necessity of steering by the Pole Star, in order to keep from shipwreck; in a word, live to God alone. If He smiles on you, neither the smile nor the frown of man can affect you. Thank God, I feel myself, in a great measure, dead to the world and its honors, glories and riches. Sometimes I feel this is selfish; well, it may be so, I claim no infallibility, but it helps me on my way. Keep your eye on the pole star, guide your bark by that, look not to see how others are steering, enough it is for you to be in the right way. We can never steer ourselves aright; then why do we try to direct others? I long for quiet and solitude again. I am a poor insect; my heart tells me that I am glad of it."

The same year, when he got back to England, and went to one of his old posts; he writes:

"Nearly everyone I knew is dead. Odd! when I am living and have been brought through such dangers. This confirms one's belief that, till God has no use for you, He will keep you here; and if He does not want you here, He evidently will be pleased to use you in those other worlds I speak of. When I get alone, I think much more of God and His directing power. One's capacity is infinite, as one's being is, and one cannot be filled but by Infinity."

And there are scores of passages like these. I have a photograph of the post-script to the last letter to his sister, written from Kartoum, just before his death: "I am quite happy, thank God, and like Lawrence, I have 'tried to do my duty.'" I know you will greatly enjoy all the letters if you have not read them. There is a very nice edition published by Macmillan. It makes a man a better man to see such faith; such courageous freedom of spiritual vision and experience, as we see in Gordon - "a mere secular soldier." It comes as a rebuke to the spiritual slothfulness and superficiality which we find in ourselves - soldiers in the Christian service.

With kind regards to Mrs. Fleming and yourself.

Your sincere friend,



M.

October 20, 1905.

His Highness,
The Maharajah of Gwalior.

Your Highness:

In behalf of the Board of Foreign Missions of the Presbyterian Church in the United States of America, I beg leave to acknowledge your generous gift toward the church building in Gwalior. Dr. Symington has written to the Board of your great kindness and the Board has formally instructed me to express its sincere appreciation of your generosity. For many years, the Board has been represented in the State of your Highness by Mrs. Joseph Warren, and now since her death, by Dr. and Mrs. Symington. We are grateful for the tolerant attitude of your Highness and for your approval of that great principle of religious liberty, which is one of the foundations of our national life in America. We are thankful for the assurance of your continued kindly interest in Dr. Symington and the work of our Mission, and we earnestly pray for God's abiding blessing upon all your interests and upon your people.

In behalf of the Board, I am

Very respectfully yours,

October 25th, 1905.

Dr. Alice Mitchell,

Woodstock, Mumsorie, Punjab, India.

My Dear Dr. Mitchell:-

Your good letter of May 29th was received at the beginning of the summer, and I have been remiss in not writing earlier to thank you for it. I was very glad to have the fuller explanation which you sent regarding the charge made for missionaries children. It seemed to us an entirely reasonable regulation on the part of the Mission, and I have written to Mr. Triers, in addition to writing to his Mission, reporting the Board's approbation of the Mission's action and its unwillingness to interfere.

You will have welcomed back before this reaches you, Mr. and Mrs. Andrews from their long absence. I am sorry that their indefatigable and tireless work on home did not result in any contributions to the deficit, which I believe now amounts to 10,000 Rupees. Mr. and Mrs. Kennedy and Mrs. Turner, however, did make generous gifts to the new building, which I have reported in writing to the Mission; and Mrs. Andrews received also, some small amounts for beds and an organ.

Mrs. Andrews will tell you, doubtless, of her proposal to Miss Clive K. Morris, that she should go out as a teacher in the school. I have written fully to Dr. Cherry and Mrs. Andrews about this, and have advised Miss Morris to wait until she hears from Mrs. Andrews after the latter has had time to take up the lines of work again.

I am glad that the school had such a good year under your principalship, but it must have been a heavy burden that you carried. I trust that the return of Mr. and Mrs. Andrews will mean a real decrease of this burden, and that there may be a reaction after all the specially heavy load that has been on your shoulders.

I hope you will not undertake too much in your work, and strive under

Dr. Mitchell, 2.

the pressure of the many things calling to be done, to do what will over-tax your strength. I wonder if you have read any of the biographical chapters regarding Dr. Trumbull published by his son-in-law, Mr. Philip Howard, in the Sunday School Times. You know he was one of the men who could not simply be restrained. For years he would take no vacation, and good-naturedly ridiculed those who did feel the necessity of such an annual rest. At last he completely broke down and had to be sent away, first to New Hampshire, and afterwards to Germany; and while he recovered sufficiently to go on with his work, and once he was able to do anything, did everything he could, he felt to the end the effects of the over-strain which he had passed through. His friend, Dr. H. L. Wayland, one of the brightest and finest spirited men in the Baptist Church, wrote humorously, and yet with a vast deal of droll wisdom, about this quality of Dr. Trumbull in an article which he published in his paper, the Examiner, in August 1896. It was entitled "The Victim of Excess," and I enclose herewith a copy of it. I hope that you, who do not spare yourself, and who know so well what work is - the spirit and intensity and volume of work which a Christian man and woman ought to do - will not allow yourself to be a victim of excess. Even when we have done all we can, and have broken ourselves down in trying to do more, the volume of work undone seems scarcely diminished. Let us try to be wise, and stop before we get to the breaking down point. I have often quoted Huxley's words to Sir Joseph Donnelly, when he heard of the death of Chinese Gordon, whom he had admired and revered in the highest degree: "I suppose that after all, the manner of his death was just what he would have chosen for himself. Better to wear out than to rust out, and better to break than to wear out." But, as Dr. Wayland says, this is good advice only for the lazy people who do not intend to heed it, and who always cut the good advice in two, and try to operate one half of it. For those of us who really want to do our work, and do it without shirking or holding back, and who put our hearts into it and do not do it simply for provender or mechanically, it is enough to strive steadily and without strain to do what is clearly the will of God and with quiet

Dr. Mitchell, 5.

hearts, even though so much is often left undone of what we should like to do.

With kind regards,

Your sincere friend,

October 19th, 1905.

The Rev. R. Thackwell, D. D.,
Ambala, Punjab, India.

My Dear Dr. Thackwell:-

Your kind notes of May third and fourth, one referring to the earthquake and the revival in the Assani, and the other to the sad situation at Patiala, were both duly received. The latter I reported at once to Dr. Steele. Dr. Wherry has written several very helpful and sensible letters, which also I have passed on to Dr. Steele. I have urged on Dr. Steele, as you and Dr. Wherry both advised, the folly of continuing a Mission of the American Church without any proper representation from the home Church on the field. I am afraid the Committee will not be able to do anything, however. They apparently have no one whom they can send out to India. Dr. Steele asked whether our Mission might be willing to take over the Patiala field. What would you think of that proposal? I suppose that we shall have to wait the real cleaning up of matters until union is consummated between the Reformed Presbyterians and our own Church, which I hope may take place soon. If that is done, we could of course grasp the whole problem firmly.

Dr. Steele desired me to ascertain from you and Dr. Wherry, whether you had been put to any expense for your travel or otherwise, in the investigation, as the Reformed Presbyterian Board would be glad to repay any such outlay.

I had a pleasant call the other day from one of the young men in Mr. Wilson's church in Brooklyn. They have built a new church building on the site of the old one, which you will remember, and they wanted very much to have a foreign missionary meeting in connection with the dedication.

We rejoice to hear that there have been unexpected and heavy rains, which have probably removed the threatening danger of famine in northern India.

I have been reading recently, on the railroad trains, the volume in

Dr. Thackwell, 2.

the International Theological Library, on the "Theology of the Old Testament", but the late Professor Davidson of Edinburgh. It is written, of course, on the assumption that the higher criticism, as it has established the composite character of the Old Testament by the spirit, is constructive, and the book is wonderfully strong and suggestive. The passion for real religion which was so strong in old Dr. Davidson, utters itself constantly in the perception of the living realities in the Old Testament, and the men out of whose lives they spring. He speaks at the beginning of not going to the Old Testament with any general conception that it is the Word of God spoken to us, and then he goes on: -

"We do not go to it with this conception, but we rise from it with this conception. This is the thing which will be made plain to us, - the personal religion of all the writers of Scripture, their life to God and with God. This becomes plainer the lower down we come, - in the Psalter, for example, and in such books as Job. In the period after the Exile we shall find problems touching God's rule of the world, His relation to Israel, the people who knew Him, and were the representatives of His cause in the world; problems, too, of His relations to the godly in an ungodly generation. To the intellect these questions might be insoluble. But we shall see something that enabled men to live without a solution. This was their religion, their conscious fellowship with God. We shall find that more and more religious certainty was based on this consciousness. It was the only thing the pious mind possessed, but it was at last always found enough. 'Nevertheless,' said the Psalmist, tried by misfortune, and intellectually paralyzed before the riddles of Providence, - 'Nevertheless, I am continually with thee,' Psalm lxxiii, 23. The consciousness of God becomes the other side of self-consciousness, and this inward assurance will be seen to be strong enough to face all the difficulties raised by what is external."

There is a great deal just as fine as this. But it is not the kind of book that one can read steadily. I have felt in reading it as though I were back in student days again, and having to pore over a text-book until I was sure I had the whole line of thought in mind. What an immense comfort it is to awake to the fact that one is not back there again, and can do his work with a free mind and for his own uses!

I hope that you and Mrs. Thackwell are both very well, and with kind regards, I am,

Very sincerely yours,

October 24th, 1905.

Miss Elma Donaldson,

Dehra Dun, Punjab, India.

My Dear Miss Donaldson--

Your good letter of July 27th came while I was away at the close of August. I am glad that the earthquake shocks did no damage to Dehra, and am pleased to see that the Japanese expert in earthquakes, who has visited India, says that India need not fear any recurrence of such troubles for one hundred years or so. By that time other people will have to be looking after the repairs!

I am so glad to hear that the new Indian pastor is doing well, and that the acres due to the bitter trouble of last year are healing over.

Dr. Woodside has written strongly regarding the return of Mr. McComb, and I have written to him that there is no prospect of the question being reopened here, in the absence of any formal communication from the Punjab Mission.

I was glad also to have your reference to the Woodstock school, and especially your judgment as to the location of responsibility for the accumulated deficit. I have written as clearly as I could to the Mission, that the Board felt that Woodstock must be handled not individually, but as a Mission institution, and that if more money was to be spent there than was provided in the appropriations for the school, it was to be supplied by the Mission by transfers, and not to accumulate as a deficit to be thrown back upon the Board. I trust that if the whole question has not been thoroughly considered and rightly arranged before this, it may be done at the meeting of the Mission.

We shall await with the greatest interest the report of the Committee appointed to consider the question of the status of women in the Mission and the action of the Mission upon the report. I wrote at great length to Miss Morris,

Miss Donaldson, 2.

the Secretary of the Committee, in response to a request from her setting forth my own views, for which she asked, and I sent a copy of that letter to Mrs. Thorpe in Philadelphia.

I enclose herewith a copy of an address by Johnson Foss of England, at the Student Conference at Northfield this summer, on "Have I not seen Jesus Christ our Lord." I think you will be pleased with it and helped by it.

I hope the work is proving a spiritual stimulus and strength to you. After all, it is not ceasing from work that rests us, but doing our work in the spirit and after the example of the Saviour. I wrote some time ago to a friend who is a faithful missionary in Japan, expressing the hope that he was not over-tiring himself. He was far away from the other members of his Mission, occupying with his family a station to one side of ordinary routes of travel, and bearing his responsibilities without much opportunity of counsel with others. He replied:

"I do not like to talk much about my private feelings, but I can unburden to you. I have such a consciousness of God's presence in the work, just as you describe it in the Keswick hymn, 'Like a river glorious is God's perfect peace', so the thought is refreshing to me in the work and I do not get tired. I believe that if we lived more naturally as the Master did, we would not get so tired in doing good and in helping others. My weariness comes when I am self-centered and selfish. When I go about trying to do little things to help others, remembering Him, I can be busy from morning till night and then not feel tired. But I have to fight all day against a selfish heart. It is hard for me to report my year's work to the Mission, it seems so small and trifling. But when the Japanese express to me their gratitude and show it by helping me in various ways, then I am sure that the Master counts it as done to Him. I do not feel the isolation because He is right here, and His little ones are all around me. The self-centered man, if he has money, travels for pleasure, but the man who is trying to relieve other's burdens, though living in an isolated place, has all the tonic he needs, and does not feel the necessity of travel. The laborer comes to his meals with an appetite that no condiments can help, but the man of sedentary habits needs these condiments to help him relish his food. Now I know what Christ meant when He said, 'I have meat to eat that ye know not of'. When I have spent a busy day in trying to be a help to others, I feel as if my food is the best, my place the best in the world, my work just what I would have had it had I been offered the choice.

"I am now observing the 'Morning Watch', only regretting that for so many years I was so faithless. What a tonic! There must be some ones who are praying for me, though I know them not by name, and so I feel like praying for others.

"I think that conventions like the one at Keswick are very good and helpful. But what are missionaries who live at isolated places to do? Evidently they can read the reports of these meetings, and practice them in their work day by day. We have no opportunities to attend these assemblies, but if the Holy Spirit is unlimited, then in mountain villages and in fishing hamlets,

Miss Donaldson, 3.

we too, can have blessed seasons of refreshment. If the missionary grows slack in his spiritual life, it is not because he is isolated. No place could probably be more untoward than was Nazareth, yet Christ lived there."

It is a blessed thing that God is everywhere; and where He is, there is strength and peace.

With kind regards.

Your sincere friend,

November 14th, 1905.

The Rev. H. C. Velte,

Saharanpur, Punjab, India.

My Dear Mr. Velte:-

Your good letters of September 18th and 20th were duly received, and we were deeply interested in them, and very glad to know that the larger questions regarding the seminary were receiving careful consideration. I must explain, however, why you did not get any cablegram in time for the meetings of the Synod and the Missions. Your letter of September 20th was received on October 19th, just three days after the Board meeting. The next meeting of the Board was not held until November 5th. We did not feel warranted in calling a special meeting of the Board to consider the matter, when there was no presentation from the Board of Directors of the Seminary and no action of the Missions. By the time of the meeting of the Board was held it was too late to cable you any word in answer to your three suggestions.

Furthermore, there was not one of the three that exactly expressed the Board's mind. The Board was not prepared to commit itself now to either of your first two plans, and it did not wish to estop the discussion of the matter in the Mission meetings and the Synod, as the third message you suggested would have done? The whole subject was laid before the Board at its meeting, and I quote the following from its records:

The action of the Council in refraining from cabling to India any instructions of the Board, in response to Mr. Velte's letter of September 20th, regarding the Saharanpur Theological Seminary, was approved, there having been no opportunity for the Council to consult the Board, and the Board feeling that it is desirable that the whole question of the future administration and support of the Seminary should be carefully studied by the Punjab and North India Missions, and then considered by the Board in the light of the judgment of the Missions. The Board would express its entire readiness to consider any readjustment that might be deemed wise in view of the union of the Presbyterian churches.

The Board is ready to consider any plan whatsoever, that may seem wise, and I think it feels that it is very desirable that the United Church

Mr. Wolte, 2.

should have authority over and responsibility for the Seminary. It would not be prepared I think to assent to the proposition that it should continue entire financial responsibility while all the authority is taken by the General Assembly or the Synod. And yet, I am not prepared to say that the Board would not agree to some such proposition if it involved good principles that would lead to the assumption in due time of responsibility for support, as well as responsibility for control on the part of the Assembly or the Synod. All that can be said now, I suppose, is that the Board has an entirely open mind, that it wants the question thoroughly considered in the two Missions, and any plan that meets the approval of the Missions it desires to have laid before it.

I think there is a feeling that the Seminary as at present, represents too much of a financial drain on the American Church, that there ought to be more of the element of independence in it; and I feel strongly, as I think you do, that something of a firm if not radical nature must be done to bar out the idea of parasitism which is so prevalent in the Church in India. For example, here is an extract from a letter from a friend in India regarding one of the products of the Seminary:

"Now I must tell you one thing in which his teaching here is pernicious. He tells these poor people how much money he had per month from the Mission when in school, how much when in the Seminary, how much when licensed, how much when married, how much extra for coming to the hills, how much when he passed the Middle School Examinations, and passed into the Upper Grade, etc., finally, how much of a monthly allowance he has for his infant son. All this is 'Mission ka dastar' - the custom of the Mission. The effect here is to make everybody feel defrauded of rights, and discontent is fostered. Every man here should have a salary, and every child should be paid for learning to read. There is a brief statement of our pastor's influence.

I suppose you could duplicate this with many similar illustrations. You know the reproach under which the ministry here at home is because of the subsidies to students. Medical students and law students are continually gibing at the theological schools on the ground that men go to the latter because they get big subsidies there, while the law students and the medical students have to fight their way. Now, after all has been said that may be justly said, regarding the propriety and duty of the Church in training up its ministry, it still remains true that there is a possibility of abusing it, and that that possibility becomes

Mr. Volts, 3.

in some cases a reality even here in America, and what the effects are in India you know. I hope that when the question is considered these deeper problems will not be glossed over. If necessary I hope something of ^{the} heroic spirit of General Armstrong may be displayed in dealing with the problem. If you have not read his life, by his daughter, Mrs. Talbot, I think you ought to do so, and also Booker Washington's "Up From Slavery." We must get some of that spirit into our institutions in India.

I should be sorry to see the problem that exists here blanketed by the easy ^{transfer} transition of the Seminary to the Indian Church. Care should be taken that in any such transfer the Seminary should not be allowed to become or to continue a hothouse training scheme of weaklings. I do not mean to imply that it has been this, but its results have been far enough short, as you know, of what have been hoped. It may be in large part due to the quality of the material, but the system has not bred enough of the spirit of frugality and self-reliance.

The missionary element is so powerful in the Indian Church that it is impossible to speak of it as a Native Church, and to draw parallel of it and the Church of Christ in Japan or the Synod of Brazil, which are bona fide native institutions. In these fields its a delicate and vital problem to help the Native Church financially to the extent that it must be helped to exercise the necessary checks, and at the same time to awaken and maintain in the Church a feeling of entire trust and loyalty toward the training institutions, and to give that measure of responsibility and control, without which this feeling of trust and loyalty can not be maintained in a vigorous Church.

My fear with reference to the Indian Church is that the great proportion of missionaries in it may lead to a transfer of the Church, which is not as yet a bona fide native Church, of responsibilities and authorities which, if the missionary element were withdrawn, would not have been entrusted to it, and would probably be beyond its abilities to carry wisely, with the consequence of educating the Church to a artificial assistance which will impede its progress in real independence of character. It may be that the conditions in India are

Mr. Vaite, 4.

so different from those in Japan as to warrant the difference in ecclesiastical arrangements; but I confess I feel much more enthusiasm over the Church of Christ in Japan, with all its bumptiousness and all the friction and irritation that need to be allayed, than over the Church in India, which has little or none of the Church of Christ's robust vigor, virility and national spirit of freedom. Whatever we do now in India, it seems to me ought to have distinctly in view the development of the Indian Church as a purely indigenous Church, and not a hybrid.

At the same time, I see the other point of view, which would handle the problem of co-operation between Missions and Native Church not on the basis on which it has been handled in Japan, as an adjustment between two separate organizations, but by the molding of the two into one by the absorption by the Native Church of the Missions and their functions. The question is, however, will the latter produce a true Native Church? The former has done so in Japan. We have tried the India policy in Brazil, where the effort was made to weld Mission and Native Church together. The result has been a schism in the Native Church which has broken it in two, the anti-mission element having gone off into a separate organization.

I confess at times that the whole problem seems to be one of inextricable confusion, where there is no one policy that can be urged everywhere. So much depends on the inheritance, on the effect of traditions on personalities, on the atmosphere created by the surroundings, on the principles which govern the relations of the races in contact in politics and commerce. And yet, there are some principles that are absolutely clear, namely, that real life is the thing we are seeking for, that real life must utter itself, that association and co-operation are possible between distinct individuals. These principles which govern our personal development and relationships have their social as well as their individualistic applications.

I shall wait with very much interest the report of what is done at the Synod and Mission meetings this fall, and at the General Assembly in New

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Mr. Velte, 5.

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I see no need of any precipitancy in the Seminary matter. No harm will be done by giving a thorough study to the question before taking any official action next year.

With warm regards,

Your sincere friend,

December 12th, 1905.

The Rev. H. M. Andrews,

Woodstock, Massourie , India.

My dear Mr. Andrews:--

Your good letter, written on board the Worcester-shire, en route for India, has been received. It was a great pleasure to hear from you, and I hope that long before this you and Mrs. Andrews have reached Woodstock safely and are both happily re-established in the work. We shall be awaiting with much interest the next letters from you telling of the school and of its conditions and plans. I judge you did not reach the field in time for the Mission Meeting, and if so, I suspect that you must feel that you have incurred a real loss when you heard what a blessed time the Mission meeting was to all who were present. We are awaiting now eagerly the minutes of the meeting and I hope that the Mission gave thorough consideration to the need of the Woodstock school and its financial condition, and will have taken such steps as will put everything in satisfactory shape.

Mrs. Thorpe and Mrs. Turner of Philadelphia were over here a few days ago and they spoke about their proposition to give \$3000 to Woodstock, but stated that they felt the first thing was to provide for the deficit, and that while they preferred not to do anything until they heard from the Punjab Mission meeting, they were inclined to think that even if they did do anything they would prefer to have the \$3000 suggested applied to the clearing the school of its past indebtedness. I told them that we, too, were expecting word from the Punjab Mission meeting, and everything

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is waiting now, so far as that \$3000 is concerned, until the Board hears from the Mission.

Some time ago the Mission proposed to the Board that the balances for the current year should be applied to canceling the indebtedness of Woodstock after the repairs necessitated by the earthquake had been made. It was found, however, that all the balances would be used up by the earthquake, except those in Classes I and II, and what is saved in one mission for one year by deferred furloughs, or the discontinuation of missionary salaries through death, is necessary to meet unanticipated expenditures in the way of health returns and other necessities, so that there was really nothing that the Board was able to make available toward the reduction of the deficit this year. The principle that is proposed by the Mission, however, was acceptable to the Board, and if this coming year the Mission has no other suggestion to make for the cancellation of the deficit, I am inclined to think the Board would approve of its effort to economize elsewhere, so as to save enough to meet this adverse account.

I wish it were possible to write of the likelihood of large additional appropriations, but on the other hand the Board is one hundred thousand dollars and more behind at the present time in its funds available for current liabilities, and not to talk of any advance work it will be necessary to receive an increase of one hundred thousand dollars during the rest of the current year in order to care for the present work and to make its continuance possible without reduction.

I was glad to know that you had found your daughter so well. It had really escaped me that she was not receiving the regular \$2000's allowance, and if you feel this to be necessary next year, will you not please have it inserted in the regular mission

estimates, with the approval of the Executive Committee. In case the estimates have been already sent, a note from the Executive Committee, instructing me to add the item, would be sufficient.

It was a great pleasure to see you and Mrs. Andrews here, and I only hope you did not overtax yourself in your earnest and zealous work in behalf of Woodstock. I was very much afraid at times that Mrs. Andrews especially was over-doing it here in the East, and I was glad that you had the special rest before getting back to the field. What a wonderful faith it is that has been given to us to know, that we, who are so few in numbers, and arrayed against so great a mass of ignorance and superstition, will yet by the grace of God prevail; and that we can have His comfort and the rich joy of His presence with us however barred we may seem to be. And I trust that this work is proving a spiritual stimulus and strength to you. After all, it is not ceasing from work that rests us, but doing our work in the spirit and after the example of the Saviour. I wrote some time ago to a faithful missionary in Japan, expressing the hope that he was not overtaxing himself. He was far away from the other members of the Mission, occupying with his family a station to one side of ordinary routes of travel, and bearing his responsibilities without much opportunity of counsel with others. He replied:

"I do not like to talk much about my private feelings, but I can unburden to you. I have such a consciousness of God's presence in the work, just as you describe it in the happy hymn, 'Like a river God's love is God's perfect peace', so the thought is refreshing to me in the work and I do not get tired. I believe that if we lived more naturally as the Master did, and were not so busy trying to do little things to help others, remembering Him, I can be busy from morning to night, and then not feel tired. But I have to fight all day against a selfish heart. It is hard for me to report my people's work to the Mission. It seems so small and trifling. But when the Japanese express to me their gratitude and show it by helping me in various ways, then I am sure that the Master counts it as done to Him. I do not feel the isolation because

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He is right here, and his little ones are all around me. The self-centered man, who has money, travels for pleasure; but the man who is trying to relieve others' burdens, though living in an isolated place, has all the tonic he needs and does not feel the necessity of travel. The laborer comes to his meals with an appetite that needs no condiments and help, but the man of sedentary habits needs these condiments to help him relish his food. Now I know what Christ meant when He said, 'I have meat to eat that ye know not of'. When I have spent a busy day in trying to be a help to others, I feel as if my food is the best, my place the best in the world, my work that which I would have had, had I been offered the choice.

"I am ever desiring the 'Morning Watch', only regretting that for so many years I was so faithless. What a tonic! There must be some ones who are praying for me, though I know them not by name, and so I feel like praying for others.

"I think that Conventions like the one at Keswick are very good and helpful. But what are missionaries who live in isolated places to do? Evidently they can read the reports of these meetings, and practice them in their work day by day. We have no opportunities to attend these Assemblies; but if the Holy Spirit is not limited, then in mountain villages, and in fishing hamlets we, too, can have blessed seasons of refreshment. If the missionary grows slack in his spiritual life, it is not because he is isolated. No place could probably be more untoward than was Nazareth, yet Christ lived there."

With kind regards to Mrs. Andrews and yourself,

Very sincerely yours,

December 27th, 1905.

Rev. Ray H. Carter,
 American Presbyterian Mission,
 Bangalore, India.

My dear Mr. Carter:-

Your good letter of November 8th was received three weeks ago, and it was reported to the Board at its last meeting. I read that portion of it in which you offered yourself for the work at Lien Chow. We have all rejoiced at the spirit in which you have written and your proposition has received very careful consideration. It is wonderful how the Lien Chow massacre has called forth the true spirit of Christian service in many hearts. Mr. Lingle wrote on his way out to Huanan that as soon as he got his family settled he would be prepared to go down to Lien Chow to rebuild the station. Mr. Kunkle whom you met at the Conference and who is now studying in England, has written offering himself for the place. A friend of Mr. Peale's at Princeton Seminary also stands ready to go so that it will not be difficult to find men to re-inforce the Canton Mission in order that it may re-open the station. These men will not be able to reach the field, however, until fall, and your offer to go on at once has been carefully weighed. On the whole, however, it has seemed best not to disturb your settlement in India. Even if you should go on now, you would not be able to open the station alone, and whatever work needs to be done now could be done as well by the Mission through whatever older missionary may be located at Lien Chow. Younger

Mr. Carter, N.

men could be sent out to join him and Dr. Edwards, who is now at home on furlough to be returned this coming fall. With great gratitude for the spirit which you have shown, however, this judgment has been reached. I am sure that God will bless you all the more in your work in India, because of your readiness to rise up and go after Christ to Lien Chow.

I am glad you had a good journey out to the field, and I am glad that you are settled with the same friends at Ferozepore. May God give you strength to do His work in power.

I have just been reading a little while ago one of the most beautiful addresses I think I ever read. It is the Farewell Address of old Professor Simpson, the Dean of the Medical School of the University of Edinburgh, as he laid down active work last summer, after a generation of service. He is a very devoted Christian old man. I remember him vividly from my college days, when he came over to this country with Professor Drummond on the occasion of Prof. Drummond's first visit. There was a deputation at that time from the Scotch Universities to the American Universities. It was made up of Prof. Drummond, Prof. Simpson, and Dr. Smith, who went out later as a medical missionary to Fientain, to succeed Dr. Kenneth McKenzie. Then there were one or two others, including a student. Their theory was that it was the fact of a man's interest rather than his skill in expressing it that gave him influence, and in consequence they set no store by skill in speaking. With the exception of Prof. Drummond, they were about as bad a lot of speakers as could be gathered, and I think they had arranged it so intentionally. And yet, Prof. Simpson was an interesting speaker. He had a queer little voice, and black side whiskers, which he pulled actively, and little twinkling eyes. He has now laid down his

Mr. Carter, 3.

work, and he did it at the same time that he presented the last graduating class with their diplomas, in this address to which I have referred. It is a sort of sketch of the changes which had taken place in his life, and it is filled with the finest Christian spirit; and then it closed with this paragraph:

Did you ever read anything more beautiful than that? You know those are the words inscribed on Mr. Moody's grave stone at Northfield. There is nothing on the stone except his name, the date of his birth and the date of his death, and then the simple inscription: - "He that doeth the will of God abideth forever." I do not believe there is any stronger or any more satisfactory word on which to rest a life. As Prof. Drummond used to say, the strongest man in the world cannot do more than the will of God, and the humblest dairy maid can do as much. So that every life may have the same success, because every life can fulfil whatever the will of God for it may be. And how strengthening it is to think that it is the will of God that we are to do and can do, and that absolutely nothing

Mr. Carter, 4.

can prevent our accomplishing whatever it is His will that we should do.

Hoping to hear from you soon about the work and of your impressions of it, and of the people and of the land, and trusting that you may be able to contribute a real share toward developing a strong, vigorous and self-propagating church in India,

I am

Your sincere friend,



No.

Dec 11, 1901, 1902

W. R. Caldwell,

Forman Christian College,

Lahore, India.

My dear Mr. Caldwell:--

We were delighted to receive a fortnight ago your letter of December 4th. Dr. Ewing has written here this once of your excellent work in the College, and a long and most favorable letter from him was received the same date as yours, cordially approving of your appointment.

The matter was brought before the Board at its last meeting, and the following action was taken:

The Board expressed its willingness to consider the application of W. R. C. Caldwell, now teaching in the Forman Christian College, for appointment as a regular member of the Board, provided his application and testimonials, however, to be received by the Board before it can give any definite answer; and the Board requesting the judgment of the Punjab Mission as to its readiness to have Mr. Caldwell come back on full missionary appointment without the regular Seminary course.

Dr. Ewing writes of an action by the Mission at the Annual meeting approving of your appointment, but the minutes of the meeting have not yet been received. Possibly when they come they will fully answer the desire of the Board for the judgment of the Mission as to the omission of the Seminary Course. The Board has no hesitation whatever to appoint good men as laymen without the Seminary course, and if the action of the Mission indicates that Mr. Caldwell's course can be dispensed with in your case, the Board, I am sure, will be entirely satisfied.

I am very much interested in your judgment and that of Dr. Ewing and Mr. Arisno. In the interim, as Mr. Fleming was a

Mr. R. G. Caldwell, 2.

have reached a different result in his thinking and experience. His work in the College convinced him of the desirability of a Seminary course, in part, at least, and of returning as an ordained man.

I enclose herewith the application blanks and medical certificates, and I am sending also several reference blanks to Dr. Ewing and Dr. Griswold. In view of the action of the Mission and what we know of you, this is largely a matter of form, but the Mission likes to have a pretty full record for its files.

I judge from Dr. Ewing's letter that you may be coming home this spring in order to get back by March, 1907; or instead of this, you may return in August, in order to get back for a good part at least of the time that Dr. Ewing and Dr. Orbison will be away.

If you come home in this way what special work will you be taking up during your stay at home? I judge you will be wanting to make it tell as directly as possible on your future work.

I rejoice in the devotion and earnestness and fidelity which you bring to your personal work with the students, and I pray that God may enable you to win many of them to the faith and service of Christ. When we are eager to see our Master's work prosper in our hands, and stand perplexed, as we often do, among the problems that confront us, and are at a loss to know what are the right methods to pursue, how good it is to fall back on the fact that after all no method will succeed unless it is blessed by God. I rejoiced to meet at the Convention of the Railroad Young Men's Christian Associations in Detroit last fall, a young Baptist minister from Texas, who has had extraordinary success in reaching men. He told me of a

Mr. R. G. Caldwell, 3.

Cowboys' Convention which he had attended for several years, where some four or five hundred cowboys, most of them Christians, had come together, and where there were Revival meetings that reached even the most abandoned and hardened. He was evidently a man of very clear intellectual perception and of great strength of will; but above everything else, he seemed to be a man of unusual tenderness and love, and I was interested in the address which he made before the Convention in Detroit, in which he spoke of this power of love to mould and win others. I think you will be interested in the way he put the matter, and I am venturing to enclose a copy of part of his address. After he had told the story, which is told in the enclosed clipping, he added:

"Oh, brothers, men in the shops and everywhere, are dying for love. Your grammar may be broken, your plans may be imperfect, your machinery may be crude, your organization may be rough, but if you love these men, and pour hearts out to them honestly and directly, there will be a response that will fill your hearts with joy and fill heaven with praises."

It seems to me a great comfort that we can be able to fall back on this fundamental truth, that we can all of us be workers by the power of love, and that no man can do a stronger work than the loving man, and that the loving man can do stronger work than other men, however able intellectually, whose hearts are not as full of yearning as his is. Was this not the very secret of St. Paul's power? I often recall the verses of F. W. H. Myer's great poem, "Saint Paul", in which he sets forth just this great passionate eagerness after souls, which consumed Paul's mind and heart and will:

"Oft when the Word is on me to deliver,
Lifts the illusion and the truth lies bare;
Desert or throng, the city or the river,
Melt in a lucid paradise of air;

Mr. R. G. Caldwell, 4.

... while I see the folk hereunder,
Bound the shoddy conquer, slaves who should be kings:
Hearing their one hope with a patient wonder,
Sadly contented with a show of things.

Then with a rush the intolerable craving
Shivers throughout me like a trumpet call;
"O woe these, to perish for their saving!
Die for their life, be offered for them all!"

If only we could have the churches at home filled with this spirit,
and all missionary methods and policy transfused by it, how
great would be the advance in the Kingdom, both at home and
abroad!

I have known your father for many years, and corresponded
with him when he was in Bogota, and I shall look forward with
much pleasure to seeing you when you come home.

Very cordially yours,

(enclosure)



A.

January 19th, 1906.

The Rev. J. C. R. Ewing, D. D.,
Lahore, Punjab, India.

My dear Dr. Ewing:--

Your good letter of November 10th regarding the mission meeting, and December 2nd regarding your private and confidential letter of November 20th, have all been received.

First, let me refer to one or two items in your letter about the Mission meeting. The minutes of the meeting have not yet been received. I hope it will not be another case of delay like that of a year ago. The minutes of the North India Mission meeting, held after yours, were received on December 26th, have been considered by the Board and I have already reported the Board's action, in reply, to the Mission. The delay in the receipt of the Punjab minutes does not, necessarily, inconvenience the Board, but I should think it might inconvenience the Mission, and that the Mission would want to take some measures to secure a prompt forwarding of the records of the Annual Meeting to the Board. Two or three station reports and a number of personal reports have been received, among them your own. I trust that the work of the Earthquake Committee, which you said in your report you hoped would be over by November 15th, did not lay too heavy burdens upon you. We all rejoiced at the honor which your appointment brought you and reflected upon the Board.

Dr. Noble wrote regarding the two doctors in Philadelphia

The Rev. J. C. R. Ewing, D. D., 2.

who were supposed to be available, and who I had written were a fiction, so far as any present help from them was concerned. I sent her letters over to Philadelphia and have a full explanation from there. The two medical students referred to were Dr. Carruthers and Dr. Graff, but they will not be able to go out until 1907 in view of their plans of further preparation.

I am sorry to have to say what it will doubtless be necessary to report to the Mission, if it has made any request for special appropriations, that the financial conditions at the present time do not warrant the Board in any increase of appropriations for native work or any assumption of obligations due to the appointment of new missionaries; but I hope the issue of the remaining months of the year may dispel the cloud of uncertainty which is over the Treasury now.

Mrs. Carleton has written about the Mission meeting, and the recommendation of which you speak will come up doubtless when the minutes are received.

I hope the report of your Committee as to the status of the women may be sent on with the minutes, so that they may be considered at the next year. You will have heard, of course, of the action taken by the North India Mission. It is a good step in advance, but it is only a compromise, and will not long satisfy, I fear, either the women on the field or the Women's Boards at home. Both the East and West Japan Missions have voted recently to give the right of voting on all questions to all the members of the Mission who have hitherto had the right to vote only on questions of women's work.

We are all glad to hear of Mr. Caldwell and the efficient way in which he has taken hold of the work and of his purpose to give himself to it. The matter was laid before the Board on the basis of his letter and plans, and the following action was taken:

The Rev. J. C. P. Ewing, 3.

The Board expressed its willingness to consider the application of Mr. R. G. Caldwell, now teaching in the Forman Christian College, for appointment as a regular missionary, and regular application and testimonials, however, to be received by the Board before it can give any definite answer; and the Board requesting the judgment of the Punjab Mission as to its readiness to have Mr. Caldwell come back on full missionary appointment without the regular Seminary course.

It may be that the minutes of the Mission meeting, when they are received, will entirely answer the Board's inquiry. We have been interested in the divergence of judgment indicated in Mr. Caldwell's proposal and Mr. Fleming's course. Mr. Fleming's experience led him to feel that the Seminary course was desirable, and that it would be well for him to go back ordained. Mr. Caldwell, of the same experience, has reached a contrary judgment. I have written to him that the Board has not the slightest hesitation to appoint a layman. At the same time, I hope that he and you will consider whether some part of the seminary course, at least, with the Hebrew eliminated, may not be very valuable for him. He is evidently deeply moved by his recent experiences, and he ought not to make any mistake of judgment now as to the best equipment for his life work. I do not say that he ought to take the Seminary course, even in part, but I hope that both you and he and Dr. Griswold, who has also written about it, will consider the question thoroughly before he reaches his final decision.

I have known his father ever since he became connected with the Board. He was for many years a missionary in Columbia. He was somewhat cantankerous in his ways. He and Dr. Mitchell had a good deal of trouble. I always liked him, but he certainly was stiff and unskilled in ways of tactful adaptation. I hope the son has not inherited these characteristics. Our Home Board people had trouble with the father in Porto Rico, where he went after separating from our Board and a brief ministry in Cincinnati. The

The Rev. J. C. R. Ewing, 4.

of its connection with him some weeks ago, as one of its officers expressed to me, "he was a chronic fault-finder and kicker". He is now living in Porto Rico on a little farm which he has there. I would not say a word prejudicial to the son, and our experience in the Home Boards with his father ought not affect the attitude of our Board a particle toward the son's application; but I think it is worth your while studying the young man carefully to make sure that he has no peculiarities that will develop in a troublesome way.

I need not say with what interest and sympathy I read your personal letter of the 20th. I remember our conversations on this subject when you were home before, especially the talk which you and Dr. Gillespie and I had in Winona, and I can feel the heavy weight of the two considerations which are resting upon your mind and constraining it to face again the question which we faced then.

Of course, on the one side the reasons for your remaining in the Mission work seemed very strong. Your unsurpassed influence in the Punjab, your administrative ability which could not be spared from the College and which no one else in the Mission could contribute to the College, your steady judgment, your spiritual force, the relations of trust and confidence that you have established with the people of India, these things are almost inadmissible. Indeed, looking at the matter from this point of view, there is every reason why you should remain in India. Your influence there is steadily increasing and during the next fifteen or twenty years, will be at its maximum, making you a powerful power, not only in the Educational and Missionary work in the Punjab, but in the missionary enterprise throughout the whole of India.

The Rev. J. C. R. Ewing, 5.

Leaving out of sight for the moment the two considerations of which you have spoken, the question that would arise would be whether, if you remained at home after your next furlough to take up work here, there would be any possibility of your doing such work or wielding such influence as you will do and wield in India. I question very much whether there is. No local pastorate would give you such a sphere of varied and national service as you have now. No college presidency at home would do so. Your training has especially fitted you for such a position, but I do not know of any college presidency that it would be worth your considering which is vacant now, and there are very few colleges whose presidents here at home exert the sway and put forth the moulding power which is your privilege in the Punjab. The other possibility would be a Board's Secretaryship. Even if such a position were open in any other Board than the Foreign Board, it would be a curtailment of influence and a waste of power on your part to drop into it. Of course your experience and judgment and ability would all suggest secretaryship in the Foreign Board if you were to come home. ~~in each work~~. With reference to our Board, of course there is no vacancy now, and as long as Dr. Ellinwood lives I do not believe that any Secretary will be appointed. It has often been debated as to whether when he dies it will be necessary to appoint a successor, whether the Board ought not to try to get along with three secretaries. There would be, accordingly, that uncertainty involved. I have been told that Dr. Howard Agnew Johnston has expressed a desire to succeed Dr. Ellinwood, but I do not believe that there is any probability of this. I have heard Dr. C. B. McAfee also mentioned in this connection, and another of our most prominent pastors whose name I am not at liberty to mention. In this direction, I can only

The Rev. J. C. R. Ewing, 5.

say in a word, everything seems to me uncertain. I ought to be in a position to know as definitely about it as anyone, and I do not know what will be done, or in what direction the Board will be disposed to look in case anything is done, and I do know that while Dr. Ellinwood is in very frail health now, he has a constitution of tremendous tenacity, and it may be many years before his passing away creates a vacancy. He has something of Dr. Lewis's constitution. Of course, this is the sort of question on which the Board is likely to have a very positive mind of its own, and its members may be thinking very different thoughts from these of which I have given expression, but I have written to you with an unhesitating confidence.

The one position at home where you could use your experience with least loss of sacrifice to the Mission cause, would be as a Secretary of the Board. I doubt whether even in such a position, however, you could do what you are doing, and what the next fifteen years will enable you to do. You are coming now to one of the positions of highest missionary leadership and authority, in one of the greatest Mission fields of the world, and unless there are convincing and irresistible reasons why you must forego your opportunity, it does seem to me that you would be losing the privilege which any man might covet, and which does not come to one man out of a million, of laying the walls of the Kingdom of God in the ductile period of a nation.

And now, as to the two considerations that are perplexing you, I think that physicians' opinion might be accepted as conclusive regarding the health consideration, although even there if they state you could have ten years in India and fifteen or twenty at home, I believe the ten would count for more now for God and for the Church in India than the twenty at home.

The Rev. J. C. R. Ewing, D. D., 7.

The claims of the children are the unanswerable claims. I can imagine the rending of the heart strings involved in the separation. I do not know what to say there that you have not turned over and over in your own mind. The issue would certainly seem to show that you had made no mistake in the case of Anna at least, and I hope it may show that no mistake was made in the case of the two other older children. As to Nannie and Eben, what can I say, except that I would join with you and Mrs. Ewing in earnest prayer that you may be shown the right path and given grace whichever way it leads.

Please count on me as ready to help in any way I can, and if I get any light that might be serviceable to you I shall write freely, as I know you will write with candor and entire unreserve of any further thoughts on the question that you may have.

With warmest regards,

Very affectionately yours,

January 20th, 1906.

The Rev. U. S. G. Jones,

Dehra Dun, U. P.,

India.

My Dear Mr. Jones:-

Your good letter of December seventh was received the early part of this month, and it was a great pleasure to hear from you, and to get so long and informing a letter.

First of all, I would report that I brought up at once the question of your parlour and the possibility of spending some of it in England, and I have pleasure in reporting that your plan was cordially approved.

I am very sorry to hear about the illness of your eldest boy, and trust that the change to England and America this year may be of great help to him.

I am glad that the work is in such good condition now in Dehra, and rejoice that you and Mrs. Jones have been able to accomplish so much during the year there, even though it has meant specially heavy burdens for you both.

We all rejoice in the tidings of the great revival and blessing that came to the Missions in India. Mr. Willey has just sent a remarkable account of the revivals at Patnagiri, where there have been signs like those of the great revivals in America in the early years of the last century. I remember reading in the Life of old Walter Lewis, the father of G. Lewis, accounts of the revivals which he saw, where the physical symptoms were the same as those which accompanied the revivals in Wales and in some parts of India. I hope that after these peculiar and evidently exceptional manifestations have passed, there may continue to be an abiding and deep spiritual work.

You will be sailing not long after this letter reaches you, and we shall hope to hear from you soon in England, and then later to see you in America.

With kind regards to Mrs. Jones and yourself.

Yours cordially,
W. C. C. Lewis

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 January 20th, 1906.

Dr. Mary R. Noble,
 North India School of Medicine,
 Ludiana, Punjab, India.

My Dear Dr. Noble:-

On receiving your letters of November 16th and 30th, the latter with its quotation from Woman's Work, I wrote to the Philadelphia Women's Society, forwarding both of your letters. Mrs. Morris replied:

"Mrs. Thorpe has handed me your letters from Dr. Noble, which she read in our Candidate Committee, asking me to return them to you, and to reply to your inquiries concerning our two medical students practising in the Woman's Hospital of Philadelphia, Dr. Carothers and Dr. Graff. They are most promising candidates, and we have every reason to believe that they will be able to go out, according to their own plans, in the Fall of 1907. Their hospital year will be completed next Fall, but they both desire and feel a necessity for Bible training and some evangelistic work, and ask that they may spend next winter in gaining this.

"As to the extract that Dr. Noble sends from Woman's Work for Women, we can only say that it was not written by any member of the Candidate Committee, and by one who departed long ago and after the manner, the statement she makes. I reported twelve vacancies on the foreign field appealing for candidates, and that the committee had brought twelve new candidates. She may have supposed that the twelve candidates could fill eight vacancies. Of these six have been appointed, three declined, and two have not yet completed their preparations. The doctor alluded to as having been sent to fill a vacancy is Dr. Lewis. I do not wonder that those in India who have long asked for physicians were a little surprised at the statement as it stood, but you see it is not difficult to explain its apparent inconsistency with facts."

This will explain the matter I think. The Philadelphia Society are very strong in their feeling that the young women who go out should first have had a hospital year here, and our Board is of the same conviction. We understood that you and others at Ludiana agreed with us that it would be undesirable for young women to go out to India without their hospital interneship at home, in the hope of making up what they lose in India.

Perhaps a little of the confusion in our minds grew from the fact that your letter was written in November 1905, and yet you speak of wanting the doctors "next fall, 1907." Of course if it is really 1907 that you want the

Dr. Noble, 2.

doctors, Dr. Parollers and Dr. Graff will be ready to go by that time. The only question then will be as to whether they are more needed in the Punjab than anywhere else. As you probably know, the Board is in no condition now to make additions to the missionary staff involving the heavy expense necessitated by new missionary appointments. We are still in doubt as to whether the Board will come through the present year without heavy deficit; and even if it should, the overwhelming desire of the Mission seems to be to enlarge appropriations for native work before there is any considerable enlargement of the missionary staff.

There are, furthermore, several needs of the most pressing kind, where the financial difficulty would not enter. A general doctor is needed for Hwei Yuen in China, and the salary is already pledged for her; and there is the vacant place caused by the murder of Dr. Chesnut at Lien-chow.

By the fall of 1907, however, I hope that there may be so great an increase in the missionary contributions as to make it possible for the Board both to provide what is needed for the extension of the native work, and to send out the new missionaries required by the work.

I rejoice in the success and efficiency of your work at Lodiana.

Miss Fullerton has written of her sister's call to Lodiana to the principalship of the school, in view of Dr. Church's resignation and Dr. Brown's return to England. She says that Dr. Fullerton has promised to go for only a year. She hopes that Dr. Brown may be able to return by that time.

I hope that you are quite well, and with kind regards, I am,

Very sincerely yours,

✓

January 26th, 1906.

The Rev. E. P. Newton, D. D.,

Kanana, Punjab, India.

My Dear Dr. Newton:-

The Minutes of the Annual Meeting have not yet reached us, and I begin to fear that this year may be a repetition of the unhappy experience of last year. Without waiting for them, however, I have brought up the Resolution regarding your furlough, and have pleasure in reporting the following action:

The Rev. E. P. Newton, D. D., of the Punjab Mission, instead of taking the regular furlough, 1906, was authorized to spend the hot season of 1906 in Kashmir, and take a furlough of eight months in Europe, 1907.

If you prefer to take the short furlough, which you will be taking in Europe, rather than in America, as you say you think you will, the Board will cordially assent. I remember with much pleasure your last visit, however, and shall be sorry not to see you. I continue to cherish the somewhat dim hope, however, of being able to visit India and seeing the Mission work thoroughly some day, and shall anticipate long opportunities for conference with you then.

I rejoice in all the blessing which is falling upon the mission work in various parts of India now, and earnestly pray and hope that there may be throughout all the Missions a real out-pouring of the Spirit of God, that shall result in great ingatherings into the Church.

I long to see the united Presbyterian Church grow into a really powerful native Church. It seems to me almost sad to think that all the prominent offices at the last meeting of the Assembly were held by foreigners. Dr. Wherry mentioned the list in one of his letters, and there was not a single Indian named in that list. Doubtless there are some Indian officers, but their influence must be in the back-ground. I wish the Church might grow into a bona fide Native Church.

Have you been working in other Missions, as I am sure you must have

Dr. Newton, 2,

felt with reference to your own, the increasing perception of the importance of raising up strong native leaders? This is one of those obvious truths of mission policy never lost sight of, but every now and then brought into fresh view and given new emphasis. As following upon the strong appeals from America for large hosts of new missionaries, - appeals to which the American churches have not in any adequate measure responded - it is not unnatural that we should fall back upon the apostolic method and upon the eminently wise mission method, of looking toward the raising up of a real evangelizing agency on the mission fields themselves. And it surely is a wholesome sign that, through all the Missions now, men are beginning to see more clearly this need, and the young men especially, who perhaps went out to the field under the impression that the work was to be done by immense missionary forces, are perceiving now, what was not so clear to them when they went, that we should set first in our mission policy, the raising up of strong native men, some few of whom will be related for their support to the Missions, but the great majority of whom will be voluntary workers, or agents of the growing native Church. I was especially impressed by a paper written by the Rev. Robert Fitch of Ningpo, China, published in a recent number of the Chinese Recorder. Perhaps you have seen it, but if not, you will be interested in one of its closing paragraphs:

"Let me ask, in closing this paragraph, this question, What do we need more to-day in China, a thousand more foreign missionaries at the cost of a million dollars, or three thousand Chinese preachers at the same total cost, or even two thousand well trained, scholarly Chinese leaders and five thousand lay workers? For my part, I think China would be better off to-day with an addition of five hundred well trained and educated Chinese ~~evangelists~~ leaders than with two thousand more foreign missionaries."

I do not know that we need say very much in statements of our missionary policy to cover this point, but we do need, to this end, a better use of the institutions we have established, and we need a readjustment, I think, of our personal attitude in many cases. There are some fields where I think unconsciously the Missions have drifted into a position where, without meaning to do it, they have usurped the functions of the Native Church, and think of themselves as charged with the responsibilities which it is their duty to raise up a Native

Dear Mr. [unclear]

Church to feel and to bear. I believe that readjusting the emphasis in our missionary views, we shall be able in the next ten or fifteen years, without losing them anything that has been gained in other directions - self-support, doctrinal soundness, etc. - still to make great gain in the direction of awakening and strengthening the spirit of aggression, of responsibility and leadership in the native churches and in straggling Christians.

I hope that you and Mrs. Weston are both very well, and with kind regards, I am,

Very sincerely yours,

[Handwritten signature]

H.

February 2nd, 1906.

The Rev. C. B. Newton, D. D.,
Jullundur, Punjab, India.

My dear Dr. Newton:--

Your good letter of December 21st was received a few days ago. A little while before it came I had received a letter from Miss Jean R. James, enclosing a letter from Dr. Alice Mitchell, in which Dr. Mitchell invites Miss James to come to Woodstock. Miss James is a graduate of Vassar, and a young woman of very superior character, who has been anxious to go to the Mission Field for some years, and we have been anxious to send her, but our medical adviser has declined to approve of her going to fields like Japan or the ordinary conditions of Mission work. But in view of Miss James' present good health and the special conditions at Woodstock of which Dr. Mitchell has written at length to Miss James in a letter which Miss James sent to me, and which I have submitted to our medical adviser, he and a physician in Oberlin, Ohio, where Miss James now is, both assent to her going to Woodstock. She is in Oberlin now as Secretary of the College Young Women's Christian Association.

It is not entirely clear from Dr. Mitchell's letter as to whether she is inviting Miss James to come out at the school's expense, or anticipates the possibility of her appointment and sending out by the Board. The Board, however, is in no financial condition now to undertake any such added respon-

The Rev. G. B. Newton, D. D., R.

sibility. On January first the appropriations for the year were \$45,683.20 in excess of those for last year. At the same time the receipts were \$30,790.00 in arrears. There was moreover an accumulated deficit of more than \$40,000. There is, moreover, a tremendous pressure from the Missions, generally for an increase of the appropriations for the native work, and the Board would feel entirely unable now to divert, or, as might be necessary, subtract from appropriations for native work the amount that would be necessary to send out an American missionary to Woodstock.

From the tone of Dr. Mitchell's letter, however, I assume that she is inviting Miss James on the same basis as your letter states Mrs. Andrews has taken out the two teachers from England. At the same time, we are not clear as to this.

And now, in view of your letter regarding Miss Morris, there is a second point of uncertainty, namely: as to whether, having Miss James and Miss Morris to choose between, you wish both sent, or only one and which one you would prefer. Accordingly, we have cabled to you to-day as follows: "Does Woodstock wish Morris and James on school's financial responsibility?"

Miss James will not be able to go until next fall. Miss Morris, we assume from previous correspondence, would be able to go this month, reaching India in March; but if she does this, she ought to sail just as soon as possible -- say, February 10th -- and I do not know whether we shall have your cabled reply in time to get the matter settled so that she can do that, or even go on the next steamer.

I will say frankly that we were a good deal surprised at your letter and the action of the Board of Directors, scarcely supposing ~~that~~ for a moment that, in view of the statements regarding Miss Morris made in my letter of October 18

The Rev. A. B. Newton, D. D., S.

to Dr. Wherry, the Board would wish her to come for Woodstock, and I am sure that the Board will not only assume no financial responsibility, but will not even make any promises for the future. Experience has shown that once a worker gets on the field it is likely to follow, as a matter of course, that request will be made for that worker's full appointment. Motives of sympathy enter in, and there is not the same comparative scrutiny and care of judgment that there is when candidates are in this country and are being tested for the work. Moreover, this would put Miss Morris on a different basis from Miss Wherry and Miss Wyckoff, and if the Board felt unable to appoint Miss Wherry, I do not feel that it would be likely that it could appoint Miss Norton.

We are a good deal perplexed in this whole matter over the various elements of confusion. Ought there not to be some one central authority with reference to Woodstock? Mrs. Andrews engages Miss Norton here to go out to India. She does this without authority from the Board here or the authority of the Board of Directors. In England she engages two teachers to go out to the School and assumes entire financial responsibility in behalf of the School for them. Was this with the approval of the Board of Directors? Mrs. Clark writes to our Board here urging the appointment of a primary teacher to be sent out by our Board as a missionary, if it will, but otherwise at the expense of Woodstock. Dr. Mitchell writes to Miss James inviting her to come, and a month later you write to us to send Miss Morris, and make no mention whatever of Miss James and no reference to the primary teacher, for whom in behalf of the Directors Mrs. Clark had written. Neither Miss James nor Miss Norton is a primary teacher. If

Rev. D. B. Newton , 4.

both of these are sent at the expense of the school, are we still to seek for a primary teacher?

Ought there not to be some central and coordinative authority? Surely there should be one channel of communication and appeal. I think there is some feeling here that if this cannot be accomplished on the present arrangements, it would be well to consider whether it would not be better to have the Woodstock School placed directly and entirely under the Mission again, on just the same basis as the Girls' School at Dehra.

It was at first proposed in the cablegram, which has been sent to you, to add the question, "Will the school guaranty no further deficit?" but it seemed unnecessary to go to the expense of so long a cable. But this matter of a deficit is another of the perplexities. Does the Board of Directors see its way to carrying the school on its present income? If so, how soon will it be possible to clear all the remaining deficit? If not, where is the support of the two new teachers taken out from England to come from? I can well understand the crushing anxiety and perplexities of Mr. and Mrs. Andrews and Dr. Mitchell, but we simply must keep within the limits of our available resources.

I am confident that you will not interpret this letter as expressive of any lack of sympathy with your Board and with the School. I know that there is every disposition here to do everything possible for the school, but we are at a loss to know just what you wish done, in view of the diverse letters which have come from so many different representatives of the school.

It was so good to hear from you again, and to know of your safe arrival. I rejoice that you can have your two sons with you, and hope that you and they are all in good health. It was a great

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Mr. C. B. Newton, 5.

privilege to see even a little of you when you were here, and I on-

ly, wish we might have such time together.

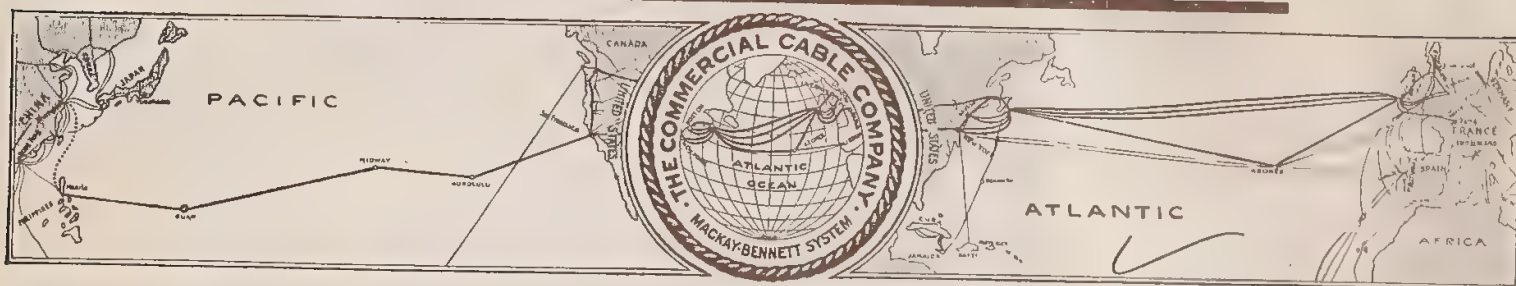
I am very sorry for you in the thought of the
heavy sorrows that you have borne, and full of warm and abiding
friendship, I am

Very cordially yours,

A. C. Newton

Form No. 59
5176

CABLEGRAM



NO. _____ TIME _____ CHECK _____ VIA _____ **February 26, 1906.** 190

SEND THE FOLLOWING CABLEGRAM **"VIA COMMERCIAL"** SUBJECT TO THE TERMS AND CONDITIONS PRINTED ON THE BACK HEREOF WHICH ARE AGREED TO.

Andrews

Woodstock

Norris Jedenfalls Salutavano.

Translation:

Norris sailed from New York February 14th.

PLEASE READ CONDITIONS AT BACK AND WRITE YOUR NAME AND ADDRESS FOR REFERENCE.

February 24th, 1906.

To the Punjab Mission.

My Dear Friends:-

I am sorry to have to say that the Minutes of the Punjab Mission Meeting have not yet been received. I trust that there was nothing in them of urgent importance or calling for speedy attention on the part of the Board. Unless they come soon, the appropriations for the Missions for the new fiscal year will have to be determined without the board's knowing what actions the Punjab Mission took at its meeting affecting the work of the new year. Is there no way by which the Mission can secure a more prompt forwarding of the Minutes to the Board?

There are a number of matters about which I have delayed writing to the Mission until the Minutes of the Mission Meeting should be received. It seems inexpedient to delay longer on that account.

In the first place, I would report that the Board has not felt able to approve of the application of savings in Classes I and II, to the over-expenditures and deficiencies which have been reported. It has approved of the application of the savings in Silver Classes for 1904-5, so far as they would go for the purpose, to the school building at Khanna, the dispensary building at Hoshiarpore, the earthquake repairs and the Woodstock deficit. There was not, however, sufficient balance in these Classes to reach even through the earthquake repairs.

With reference to the Woodstock School, I would say that the report upon the school presented at the Mission meeting has been received, but we do not know, of course, what action the Mission took with reference to the future financial conditions of the school. Mr. Andrews writes to the Treasurer of the Board, calling attention to the error in my letter to the Mission, in stating that Mrs. Andrews was taking away with her the sum of \$413.45 for beds, etc. There seems to have been a misunderstanding here over that matter. The money is on Mr. Hall's books to Mrs. Andrews' personal credit, but the credit has not transferred to the

Punjab Mission, 2.

field. This will be done in the next statement from the Board, and the various charges which have been sent out to the field for beds, etc., against these funds, can be charged to Mrs. Andrews as against these special contributions which she received.

We are cabling to-day to inform Mr. and Mrs. Andrews of the sailing of Miss Morris. She left New York on February 14th, expecting to leave London on the 19th and to be at Calcutta on the 23rd. Some Methodist missionaries were returning to India, and she has had the advantage of their company. The Board felt unable to bear any responsibility in the matter, and Miss Morris has gone out as arranged between her and Mrs. Andrews, meeting her own expenses of travel, her salary to be paid by Woodstock School.

I have written fully to Dr. Newton, as President of the Board of Directors, regarding the confusion of mind in which we were here regarding the matter, on account of the apparently conflicting requisitions which had come from the field. We do not know whether we are still expected by the Board of Directors to find a primary teacher to send out at the expense of the school, in accordance with Mrs. Clark's letter of last year. But we assumed from the fact that Dr. Newton cabled discouraging our sending Miss James at the School's expense, that it is not desired to have a primary teacher sent on this basis. Miss James, as some of you know, is a graduate of Yassar, and has had experience in teaching, and is just now Secretary of the Y. W. C. A. at Oberlin College. She is a very superior girl, who would have been sent to Japan several years ago, but her health prevented at that time. The doctor is now willing to send her to Woodstock. If the Board is willing to undertake the financial responsibility, I shall urge upon it the appointment of so desirable a person as Miss James for the work at Woodstock; but if it is not able to do so, and the school cannot bear the burden of a probable increase of deficit, we shall have to consider the possibility of some other field for Miss James.

We have received from Dr. Wherry in behalf of the Board of Directors of the Theological Seminary at Saharanpur, a communication proposing on behalf of the Board of Directors, that a new Board be formed, consisting of three representa-

Project Mission, 3.

tives each from the Synods of Punjab, North India and Rajputana, and that the functions of the present Board be transferred to this new Board. This question of the future administration of the Seminary has been referred to in a number of letters to and from the field, and I wrote some time quite at length on the subject to H. Welte, replying especially to a letter of his from London, under date of September 20th, as follows:

A few of the members of the Board of Directors of the Seminary met this morning to discuss certain questions relating to the Seminary. Among other business, the following resolutions were adopted:

"Resolved, that the Board of Directors recommend to the three Synods (viz. the Synod of the Punjab, the Synod of North India and the Synod of Rajputana) that each appoint three members to constitute a Board of Directors, to assume control of the Seminary, and that as soon as such new Board be constituted, the present Board cease to exist."

"It is understood that in due time the General Assembly shall receive and act upon reports presented to it by the Board of Directors (at the regular annual meetings.)"

"This action does not in any way affect the question of property, which now belongs to the Board of Foreign Missions of the Presbyterian Church in the U. S. A."

The question has been raised by one of two of our missionaries as to whether the Board of Directors has any right to propose the above action without the consent of the Board of Foreign Missions in New York. In view of this objection, it seems to me it would be well if we could hear from you before the Synods meet. They meet in about five weeks, the first on October 25th. The only way in which to obtain an answer is by cable. This could be sent to Mr. Clark. There are I believe, just three alternatives, and I would suggest one word for each: - (1) That a Board of Directors appointed by the Synods, as contained in the above resolution, have control of the Seminary. If you approve of this, the word "Synod" should be your answer. (2) That the Missions appoint a Board to assume control. The word for this - "Missions." (3) That nothing be done at present but that we wait till we have heard from the Board. If this should be your decision - the word "Wait." ~~xxxxxxxxxxxx~~

I wrote in reply to Mr. Welte as follows:

Your good letters of September 19th and 20th were duly received, and we were deeply interested in them, and very glad to know that the larger questions regarding the Seminary were receiving careful consideration. I must explain, however, why you did not get any cablegram in time for the meetings of the Synod and the Missions. Your letter of September 20th was received on October 19th, just three days after the Board meeting. The next meeting of the Board was not held until November 6th. We did not feel warranted in calling a special meeting of the Board to consider the matter, when there was no presentation from the Board of Directors of the Seminary and no action of the Mission. By the time of the meeting of the Board was held, it was too late to cable you any word in answer to your three suggestions.

Furthermore, there was not one of the three that exactly expressed the Board's mind. The Board was not prepared to commit itself to either of your first two plans, and it did not wish to extend the discussion of the matter in the Mission meetings and the Synod, as the third message you suggested would have done. The whole subject was laid before the Board at its meeting, and I quote the following from its records:

The action of the Council in refraining from cabling to India any instructions of the Board, in response to Mr. Welte's letter of September

Punjab Mission, &c.

30th, regarding the Belantagar Theological Seminary, was approved, there having been no opportunity for the Council to consult the Board, and the Board feeling that it is desirable that the whole question of the future administration and support of the Seminary should be carefully studied by the Punjab and North India Missions, and then considered by the Board in the light of the views of the Missions. The Board would regret that it could be recalled to the subject only at a moment that might be devoted to the view of the union of the Presbyterian Churches.

The Board is ready to consider any plan whatsoever, that may seem wise, and I think it feels that it is very desirable that the United Church should be prepared, I think, to assent to the proposition that it should continue entire responsibility while all the authority is taken by the General Assembly or the Synod. And yet, I am not prepared to say that the Board would not agree to some such proposition if it involved good principles that would lead to the assumption in due time of responsibility for support, as well as responsibility for support, as well as responsibility for control on the part of the Assembly or the Synod. The Board, I suppose, is that the Board has an entirely open mind, that it wants the question thoroughly considered in the two Missions, and any plan that meets the approval of the Missions it desires to have laid before it.

I think there is a feeling that the Seminary as at present, represents too much of a financial drain on the American Church, that there ought to be more of the element of independence in it; and I feel strongly, as I think you do, that something of a firm if not radical nature must be done to bar out the idea of parasitism which is so prevalent in the Church of India. For example, here is an extract from a letter from a friend in India, regarding one of the products of the Seminary:

'Now I must tell you one thing in which his teaching here is very bad. He tells that every year how much money he had got from the Mission when in school, how much when in the Seminary, how much when licensed, how much when married, how much extra for coming to the hills, how much when he passed the Middle School Examinations, and passed into the Upper School, etc., finally, how much of a weekly allowance he has for his infant son. All this is 'Mission Ka dasturb' - the custom of the Mission. The effect here is to make everybody feel defrauded of rights, and discontent is fostered. Every man here should have a salary, and every child should be paid for learning to read. There is a brief statement of our pastor's influence.'

I suppose you could duplicate this with many similar instances. You know the same thing is going on here at home is because of the subsidies to students. Medical students and law students are continually gibing at the theological schools on the ground that men go to the latter because they get big subsidies there, while the law students and the medical students have to fight their way. Now, after all has been said that may be justly said, it still remains true that the possibility of earning it, and that possibility becomes in some cases a reality even here in America; and what the effects are in India you know. I think that the question is considered these fees or allowances will not be glossed over. If necessary, I hope something of the heroic spirit of General Armstrong may be displayed in dealing with the problem. If you have not read the life of Armstrong, by his daughter, Mrs. Talbot, I think you ought to do so, and also Hooker's Kingston's "The Free Slavery." We must get rid of that spirit into our institutions in India.

I should be sorry to see the problem that exists here blanketed by the very transfer of the Seminary to the Indian Church. Care should be taken that by any such transfer the Seminary should not be allowed to become or to continue a hot-house training scheme of weaklings. I do not mean to imply that if has been this; but its results have been far enough short, as you know, of what have been hoped. It may be in large part due to the quality of the material, but the system has not bred enough of the spirit of frugality and self-reliance.

Punjab Mission, 6.

The efficiency of work is so powerful in the Indian Church that it is impossible to regard it as a native Church, and to treat generally of it and the Church of Christ in Japan or the Synod of Brazil, which are bona fide institutions. In these fields there is a delicate and vital problem to help the Native Church financially to the extent that it may be helped to exercise the necessary checks, and at the same time to sustain and maintain in the Church a feeling of sincere trust and loyalty toward the training institutions, and to give that measure of responsibility and control, without which this feeling of trust and loyalty cannot be maintained in a vigorous Church.

Of course the only objection of the above for which our Board is responsible is the quotation from its records.

Dr. Wherry's letter was laid before the Board at its meeting on Monday, and the following action was taken:

A request from the Board of Directors of the Saharspur Theological Seminary, that the Board of Foreign Missions approve of the transfer of the control of the Seminary to a new Board, to be composed of three members each from the Synods of Punjab, North India, and Rajputana of the United Presbyterian Church in India, was considered, and it was voted, in accordance with the action of the Board of November 5, 1906, heartily to approve of the principle involved and the recommendation, namely: That the Seminary should be regarded as an institution of the Presbyterian Church in India, ministering to the needs of the Church in the various Missions in the North. While thoroughly approving of this principle, however, the Board voted that it was not prepared to approve the assumption that the Presbyterian Church in the U. S. A., through its Board of Foreign Missions, should continue to bear the entire financial responsibility of the Seminary, believing that, in the interests of the development of the Indian Church in self-reliance, it was desirable that financial responsibility should be assumed by the body or bodies exercising administrative control. In the event of the very desirable consummation of the plan proposed, the Board is prepared to give through the Missions some financial aid proportionate to the services rendered by the Seminary to the Missions. It is prepared to say that it will cordially approve the plan proposed when the present Board of Directors of the Punjab and North India Missions present with its suggestions which look toward a wise and equitable financial plan.

The Board is very desirous of having the Seminary become in the fullest sense an institution of the Indian Church, and it is in the interest of that and that it would ask for some further consideration of the question of the financial support of the institution, either by the Missions represented in the three Synods referred to, or by the Synods themselves as Courts of the Indian Church, or by the Presbyteries sending out young men for theological training.

The Rev. E. P. Newton wrote immediately after the Mission Meeting of the action regarding his next furlough, and I quote the following cordial approval of his plan from the Board Minutes:

The Rev. E. P. Newton, of the Punjab Mission, instead of taking the regular furlough, 1906, was authorized to spend the hot season of 1906 in Kashmir, and take a furlough of eight months in Europe, 1907.

write him, &c.

The Board has been pleased to receive the application of Mr. Caldwell for appointment as a missionary. It was laid before the Board at its meeting on January 15th, immediately on its receipt, and the following advice was given:

The Board expressed its willingness to consider the application of Mr. Caldwell, now teaching in the Normal Christian College, for appointment as a regular missionary, the regular application and qualifications, however, to be decided by the Board before it can give any definite answer; and that the Board requests the judgment of the Punjab Mission as to its readiness to have Mr. Caldwell appointed as a full missionary appointed on the regular Seminary course.

It may be that the Mission at its annual meeting had already expressed its judgment. If not, I think the Board would be glad to have the formal opinion of the Executive Committee.

~~The Board has been pleased to hear of the honor conferred upon Mr. Erving,~~

The Board has rejoiced to hear of the honor conferred upon Mr. Erving, and through him upon the Mission and the Board, in his decoration for his conspicuous services. We are glad to see the reference in the Hindu and Mohammedan papers, which Mr. Fleming has so thoughtfully sent, and which in ^{so} justly appreciative of Dr. Erving's great services to the people of India.

I would report a special appropriation of \$514. received by the Board through the Women's Board of New York, for scholarships in the Woodstock School, these having resulted from the earnest and energetic work of Mr. and Mrs. Andrews while at home on furlough.

It has been with grateful hearts that the Board has heard of the rich blessing which has attended the annual meeting of the Mission. At each meeting of the Board we have reported to it the items of cheering news which have come from the field, and it has been very happy at these tidings. I do rejoice with all my heart with you in the Spirit of living power which reigns in the Mission, and which surely must be the harbinger of great spiritual awakening in all the nations.

I was very glad to receive the copies of the Mission Prayer Circle, and to join with the Mission in its earnest ministry of prayer.

Mr. Stangle writes to Mr. Hand, in making his last remittance on account

Enclosed please find check for \$200.00 apply on account of support of 'my' Indian orphans. Ever since my return I have tried to get time to make up a statement of my account, but have failed. In fact, letters since my return tell me of three or four of the children who have lately died or left the schools. While I will not stop this work until absolutely compelled to do so, I am not at present in shape to do more than care for those who have been 'winded' for some time, and two or three I look up when in India.

You will have received, of course, before this, word of Mr. Hand's resignation, and the election of Mr. [Name], who will begin his connection with the Board early in March.

There will doubtless be many other things to write about when the Minutes of the Mission Meeting are received.

Hoping that all the members of the mission are well, and with warm regards to every one, I am,

Your sincere friend,

Wm. E. McCoy.

March 15th, 1906.

The Rev. E. M. Wherry, D. D.,
Care the Rev. Samuel C. Ewing,
Cairo, Egypt.

My Dear Dr. Wherry:-

Your good letters of October fifth, November ninth, December seventh, and two of the 28th; and your postal card of February fifteenth have all been received. I think we have now the full reports of the Mission, but the Minutes of the Annual Meeting have not yet turned up. What can be the matter? Have they been lost in the mail? I do not remember a single case of the loss of Mission Minutes in the mails. Can it be that they are in Mr. Tracy's hands again, and that he has forgotten last year's experience? The women of our Philadelphia Board are very anxious to know just what the Mission did with reference to Woodstock school and the provision for its deficit. We are unable to tell them because the Minutes have not been received. I trust there were no items of grave and urgent importance in them.

I am sending this letter to you at Cairo, where you will be at the Conference. I am so glad that you can be present. I am sorry that Dr. Lucas is not planning to attend. I had hoped that he would do so on his way home to the United States.

I have read with the greatest interest your little book on The Moslem Controversy and the literature available. It will be a great help to the new missionaries, and ought to be to many missionaries of large experience in Mission work, who have yet given little attention to the Mohammedan problem.

I have read with great interest, too, about the National Missionary Society. Mr. Eddy wrote to me about it some months ago, and I have read his article in the Church Missionary Intelligencer, on the constitution of the Society. It suggests many thoughts; some of them happy, and some of them sad. Evidently native Christians are not finding in their own Churches that scope for their

Dr. Wherry, 3.

activity and that feeling of autonomy which they ought to find there, and which it grieves one to think they had to set up an outside Society to find. We have thought of this especially in connection with the Presbyterian Church and reading your letter regarding its official staff. Among all those whom you mention as conspicuous in the last Assembly, I think there was not a single native. Of course there were native members, but the moderatorship and the leading offices have been held by foreigners. I have written often to you on the subject, but I cannot get rid of the feeling of deep grief that, when we had an opportunity to anticipate this Missionary Society by setting up a Presbyterian Church in India that would be purely native and that would fulfil these proper longings of the natives, we lost our chance.

I do not know what the Reformed Presbyterians will do about their work. I have sent them all the information that has come from you and Dr. Thackwell. I wish the proposed union of their Church with ours might be consummated, which would bring the entire missionary administration under our control, and would enable us to clean up the scandals.

I have written to the Mission in answer to the proposition from the Board of Directors of the Seminary with reference to the dissolution of your Board, and the creation of another one representing the three Synods in the North. The Board scarcely approves of such a change, but desires as a preliminary thereto, that the question of financial support should be considered. The exact action of the Board on the subject was as follows:

A request from the Board of Directors of the Saharanpur Theological Seminary, that the Board of Foreign Missions approve of the transfer of the control of the Seminary to a new Board, to be composed of three members each from the Synods of Punjab, North India and Rajputna of the United Presbyterian Church in India, was considered, and it was voted, in accordance with the action of the Board of November 6, 1905, heartily to approve of the principle involved and the recommendation, namely, that the Seminary should be regarded as an institution of the Presbyterian Church in India, ministering to the needs of the Church in the various Missions in the North. While thoroughly approving of the principle, however, the Board voted that it was not prepared to approve the assumption that the Presbyterian Church in the U. S. A. through its Board of Foreign Missions, should continue to bear the entire financial responsibility of the Seminary, believing that, in the interests of the development of the Indian Church in self-reliance, it was desirable that financial responsibility should be assumed by the body or bodies exercising administrative control. In the event of the very desirable consummation of the plan proposed, the Board is prepared to give through the Missions some financial aid proportionate to the services rendered

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Dr. Wherry, J.

by the Seminary to the Mission. It is prepared to say that it will cordially approve the plan proposed when the present Board of Directors of the Punjab and North India Missions present it with its suggestions which look toward wise and equitable financial plan.

I have written at length to the Mission, and shall look forward with pleasure to the opportunity of discussing this and the many other questions of great importance with you when you come home.

We do rejoice in the great blessing which rested upon the Mission meeting, and the spiritual love which is now reigning in the Mission, and which must lead to great fruitage.

Let me thank you also for your kindness in sending me a copy of the North India Conference Report. I read these reports with great profit, and can imagine how delightful the meetings must be to tired workers coming up after months of lonely toil.

I hope that you may have a fine Conference at Cairo. You will be glad to see Dr. Alexander, the President of the Board. I wish it might have been possible for some one else to go with him, but as only one person could go, it is especially gratifying that he could be there. It will be a great help to him and to the cause of evangelization among the Mohammedans, and it will be an encouragement to all of our own people to have him. He will carry a spiritual blessing with him in all his relations.

Looking forward with great pleasure to seeing you, and with warm regard, I am,

Your sincere friend,

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April 5th, 1906.

The Rev. E. E. Fife,
Lodiana, Punjab, India.

My dear Mr. Fife:--

Your good letter of January 4th was received some days ago and I need not say that it was very welcome, as all your letters are.

It has rejoiced us greatly to hear of the splendid mission meeting which you had last fall, although I cannot understand why we have not yet received the minutes of the meeting. We are rejoiced also at all the tidings that come of spiritual awakening in India, and we are earnestly hoping and praying that what has thus far come may be just as you long that it may be, only the anticipations of great movements which will lift the whole Church to a higher level and bring in multitudes from without to find in it life and cleansing and to go out from it to help to redeem the whole of India.

We are very thankful to know of the good influence of Dr. Johnston's visit, and shall await with much interest the accounts of Mr. Bryan's trip. He did good work in Japan, where he spoke out strongly of his Christian faith, and where the example of his Christian character and temperate life was very helpful.

I enclose herewith a letter from the Assistant Pastor of the Spring Street Presbyterian Church here, which may need just a word of explanation. As Mr. Carter explains, the Spring Street Church is in a poor section of the city. It is the church of which Dr. Halsey was formerly pastor. It did in his day, and

The Rev. E. E. Wife, 2.

is doing now, a splendid work. Several years ago the Punjab Mission asked a small sum of a few hundred Rupees for the building of some rooms for hospital purposes in connection with the school at Lodiana. This was just the kind of an object to which the people in Spring Street were desirous of responding, and they gave the money. They called a few rooms which Dr. Wherry built as a small out building, I suppose, in the school compound, a hospital, and it is regarding this that Mr. Carter is writing. Could you not write a brief letter that would increase the interest of these people in the Spring Street Church? I wrote to them, of course, that Dr. Wherry was on his way home, and that he would be able to tell them about the work when he was here, but they want a letter from the field, and I know you will find time for one. You could send it directly to Mr. Carter, or if you prefer to send it through me, I shall be glad to forward it to him.

We are thinking these days of the Conference in Cairo, which was to have begun its sessions yesterday, and are trusting that it may yield a rich fruitage in the determination of better plans for the evangelization of Mohammedans and in the awakening of the home church and to a deeper sense of its duty. Dr. Alexander, the President of the Board, has gone to attend the Conference, and in addition to Dr. and Mrs. Wilson of your Mission, Dr. and Mrs. Lucas of the E. India Mission and six or eight missionaries from our Missions in Persia and Syria will be there.

Do you get much time to read? or have you had to drop your reading in view of all the strain and unintermittent pressure of your work? I hope that, heavy as this pressure is, you still are able deliberately to extort time every day, and keep up some restful reading at least. I think you would be interested

The Rev. E. H. White, S.

if you have never read it, in Colonel Henderson's "Life of Stonewall Jackson". Colonel Henderson is a British Army officer, and his two volumes of Jackson's life constitute, I suppose, the authoritative of military biography of Jackson. I have been especially interested in the chapters on his character and course at West Point and his religious life. I have quoted a number of times in speaking to students, regarding a man's privilege to live his own life by a higher standard than the conventional standard that others prescribe for him, the following passage from the West Point chapter:

It was an unwritten law of the Academy that those of the Senior year should not make companions of their juniors. But Jackson paid no heed to the traditional code of etiquette. His acquaintances were chosen regardless of standing, as often from the class below him as his own; and in yet another fashion his strength of character was displayed. Towards those who were guilty of dishonorable conduct he was merciless almost to vindictiveness. He had his own code of right and wrong, and from one who infringed it he would accept neither apology nor excuse. His musket, which was always scrupulously clean, was one day replaced by another in most slovenly order. He called the attention of his captain to his loss and described the private mark by which it was to be identified. That evening, at the inspection of arms, it was found in the arms of another cadet, who, when taxed with his offense, endeavored to shield himself by falsehood. Jackson's anger was unbounded, and for the moment his habitual shyness completely disappeared. He declared that such a creature should not continue a member of the Academy, and demanded that he should be tried by court-martial and expelled. It was only by means of the most persevering remonstrances on the part of his comrades and officers that he could be induced to waive his right of pressing the charge. His regard for duty, too, was no less marked than his respect for truth. During one half year his room-mate was orderly-sergeant, of his company, and this good natured if perfunctory young gentleman often told Jackson that he need not attend the reveille roll-call, at which every cadet was supposed to answer to his name. Not once, however, did he avail himself of the privilege."

I have wondered sometimes whether it is not something of this sort that Jesus meant to teach in principle by His counsel to us to go two miles with the man who required us to go with him one. Was not that just His way of saying that we were to require at least as much of ourselves as anyone else required of us?

The Rev. E. E. Pils, M.

us, that we were to live by an aristocratic moral judgment of our own, and do the high right as we dreamed it, irrespective of what satisfied the rabble. Of his religious life, Colonel Henderson wrote of Jackson:

Jackson's religion entered into every action of his life. No duty, however trivial, was begun without asking a blessing, or ended without returning thanks. 'He had long cultivated', he said, 'the habit of connecting the most trivial and customary acts of life with silent prayer'. He took the Bible as his guide, and it is possible that his literal interpretation of its precepts caused many to regard him as a fanatic. His observance of the Sabbath was hardly in accordance with ordinary usage. He never read a letter on that day, nor posted one; he believed that the Government in carrying mails were violating a divine law, and he considered the suppression of such traffic one of the most important duties of the legislature. Such opinions were uncommon, even among the Presbyterians, and his rigid respect for truth served to strengthen the impression that he was morbidly scrupulous. If he unintentionally made a misstatement - even about some trifling matter - as soon as he discovered his mistake, he would lose no time and spare no trouble in hastening to correct it. 'Why, in the name of reason', he was asked, 'do you walk a mile in the rain for a perfectly unimportant thing?' 'Simply because I have discovered that it was a misstatement, and I could not sleep comfortably unless I put it right.'

He prayed without ceasing, under fire as in the camp; but he never mistook his own impulse for a revelation of the divine will. He prayed for help to do his duty, and he prayed for success. He knew that

'More things are wrought by prayer
Than this world dreams of';

but he knew also, that prayer is not always answered in the way which man would have it. He went into battle with supreme confidence, not, as has been alleged, that the Lord had delivered the enemy into his hands, but that whatever happened would be the best that could happen. And he was free from cant as from self-deception. It may be said of Jackson, as has been said so eloquently of the men whom, in some respects, he closely resembled, that 'his Bible was literally food to his understanding and a guide to his conduct. He saw the visible finger of God in every incident of life. That which in our day devout men and women feel in their earnest moments of prayer, the devout Puritan felt, as a second nature, in his rising up and in his lying down; in the market place and in the home; in society and in business; in Parliament and in Council, and on the field of battle. And feeling this, the Puritan had no shame in uttering the very words of the Bible wherein he had learned so to feel; nay, he would have burned with shame had he faltered in using the words. It is very hard for us to grasp now what this implies. . . . But there was a generation in which this phraseology was the natural speech of men'. Of this generation, although later in time, was Stonewall Jackson."

The Rev. I. H. Fife, G.

That is a pretty fine picture of missionary character, the kind that will stand strain, and will not whimper under the heavy load of duty. I count it one of the blessings of missionary life, that it throws one into association with many men and women who have got these qualities of character, and who fear God, and have no other fear.

With kind regards to Mrs. Fife and yourself,

Your sincere friend,

Samuel J. May

✓
April seventh, 1906.

To the Punjab Mission.

My Dear Friend:-

You will already have received the printed letter reporting the appropriations for the fiscal year 1906-1907. I am sending herewith the detailed appropriation sheets. They correspond to the estimate sheets as sent from the field, save that, inasmuch as it has been impossible for the Board to grant more for the native work than last year, Column II of the estimates has been omitted from the appropriations. If, however, there are any items in Column II of the estimates which, on reflection the Mission feels simply must be provided for, and any items in Column I for which these more important items can be substituted, you are at entire liberty to make such changes. I only lament that the gifts of the churches have not been so great as to lead the Board to feel that it was not warranted in making appropriations large enough to enable all the Missions to make a considerable advance in their native work. As it is, the prospect for the present year, assuming that the Board will receive the same amount this April that it received last April, is that it will just about be able to close its books without deficit. There will be, however, the accumulated deficit of the last two years continuing. In the face of this, we feel that the Board has acted with commendable faith in increasing the budget for the new year as it has done, and as was explained in the printed letter.

I should like to express appreciation of the most satisfactory way in which the estimates for the Mission were presented. There was great saving of time and labor here, thanks to the Mission's faithful compliance with the instructions as to making out the estimates printed on the estimate sheets.

The Board has not been able to make any appropriations for new property out of the new year's budget, as all such grants would simply have involved subtraction from the appropriations for the native work, and would have necessitated, accordingly, an actual reduction in the grants to that work.

Punjab Mission, 7.

The only new missionary whom the Board has thus far been able to appoint for the Punjab Mission for the new year, is the Rev. H. A. Whitlock, who, as you will remember, was appointed a year ago, but has been taking a fellowship year in special study in Glasgow.

One item in the estimates for the Ferozepore Station has been omitted. We do not quite understand its presence there. I refer to the item of \$550. Gold, for travel for Mr. Gould in Class II. Mr. Gould's furlough is not due until the spring of 1898, and Class I. Of the Ferozepore estimates included his salary for the entire year.

I am sorry to have to report that the Minutes of the Annual Meeting of the Mission last fall have not yet been received. I think they must surely have been lost in the mail; but even ^{in case} the original copy of the Minutes, which would naturally have been sent immediately after the Mission Meeting, has been lost in this way, we ought before this I should think have received the Minutes in their printed form, unless the Mission has discontinued their publication. I would again express the hope that there was nothing in the Minutes calling for the attention of the Board, or of such urgent character as would involve inconvenience through its delay.

I trust that Miss Morris has safely reached the field and begun her work at Woodstock. I wish it were possible for the Board to appoint and send out Miss James also, and I hope there may still be a possibility that this can be done, though it is not likely unless there is a large advance in the contributions of the churches. As a matter of fact, the churches have done very well this year; the great falling off has been in legacies, which show a reduction as compared with last year of about fifth thousand dollars, while the Church offerings show an advance of about the same amount.

Mr. Andrews writes earnestly in behalf of Woodstock, of the need of money ^{complete the new} with which to buildings. We have been in frequent correspondence on the subject with the Philadelphia Women's Board. It has not been deemed practicable, however, to do anything further in the absence of any knowledge as to what action the Mis-

Punjab Mission, S.

sion took at its meeting with reference to Woodstock deficit of the future financial administration of the school. We have been hoping to receive also the results of the audit which was to have been made on December 31st. I hope the school may soon be able to be relieved of its burden, and that it may have the facilities necessary for whatever grade and extent of work the Mission feels should be undertaken and maintained by the institution.

It has been gratifying to hear of the usefulness of Dr. Johnston's visit, and I hope that the spiritual movements which they have greatly encouraged may be steadily enlarged in extent and power.

We follow with great interest the Prayer Lists, and join earnestly with you in the desire that God would pour out His Spirit in ~~un~~measured power upon the churches and Missions in India.

The Board was very much interested in the Minutes of the General Assembly of the Presbyterian Church of India, which were laid before it, and also in the report of the establishment of the National Missionary Society. I trust the Society may do a useful work, and may be the means of kindling a great spirit of self-propagation in the Indian Christian communities. I think, however, that there is some occasion for regret that the natural and just desires for autonomy on the part of the Indian Christian body have had to find expression in this movement, rather than through the Indian Churches which have been established. I wish the Presbyterian Church in India might have the privilege of taking the lead in the development and recognition of the principle that the churches which we are establishing are to be indigenous, national churches. Even though this work were to be less efficiently done, would it not be the wise policy to press the Indian element into the official positions and places of leadership?

This whole problem has now come before the Board in its most grave aspects through the Church of Christ in Japan, which has sent to the Presbyterian and Reformed Boards at home, a long, formal communication, very carefully and ably drawn up, setting forth what the Church of Christ believes to be the absolute failure of the Missions, to set up right relations with the Native Church. The problem which has arisen there will inevitably arise in China and elsewhere, just as it

Punjab Mission, 4.

has arisen, accompanied by much heat and with sad schism, in Brazil. We surely need to seek in this matter a wisdom higher than our own, and guidance from Him, Who alone knows the issues of all activities and can direct us into right ways.

With warm regards to all.

Your sincere friend,

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APPROPRIATIONS FOR PUNJAB MISSION.

1906-1907.

- INDIA. -

✓

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:

The Rev. E. P. Newton, (11 mos.)	\$ 990.00
Rev. E. E. Wife,	1080.00
Rev. Robert D. Tracy,	648.00
Rev. J. N. Hyde,	648.00
Miss S. M. Wherry,	540.00
Miss Emma Morris,	540.00
Miss J. E. Jenks,	540.00
Miss M. C. Halm,	540.00
	5526.00

TRAVEL:

Mr. Rife, (2)	200.00
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\$5726.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOUSE ALLOWANCE:

Rev. E. M. Wherry, D. D.,	\$ 1000.00
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\$1000.00

CLASS IV. EVANGELISTIC.

NATIVE MINISTERS.

Four Native Preachers,	Rupess,	2616.
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LICENTIATES:

Four Licentiates,	1164.
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BIBLE WOMEN.

Five Bible Women,	900.
Village Women's Work,	2252
	1152.

OTHER HELPERS:

Two Helpers,	1020.
Colporteur,	60.
Pundit,	300.
Twenty other workers,	2549.
Extra children's allowance,	36.
	3965. ✓

ITINERATION:

Lodisna,	275.
Khanna,	308.
Jagraon, Raikot,	250.
Rupar,	150.
	983. ✓

OTHER WORK:

Jinricksha men,	300.
Hur Afshan,	950.
Colportage - Khanna,	41.
Horsekeep, etc. P.C. Uppal,	181.
Transfer of workers, Rupar,	40.
	1512. ✓

Rupess. 11,392. ✓

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CLASS V. EDUCATIONAL.
Rupees.

BOARDING SCHOOLS:

<u>Christian Boarding School.</u>		
Expenses,	15677.	
Receipts on field,	<u>6095.</u>	7582.
<u>Village Boarding School.</u>		375.
<u>Jagraon Training School.</u>		240.
<u>Khanna Training School.</u>		35.
Teacher for Jagraon,		180.

DAY SCHOOLS:

<u>City Mission High School.</u>		
Mission School,	7687.	
Branch School,	447.	
Boarding House,	630.	
Repair,	<u>55.</u>	
	8819.	
Income,	<u>8819.</u>	

OTHER SCHOOLS:

Girls' And Zenana Schools.	400.
Village Schools Rupar,	25.

Rupees. 8837.00

CLASS VII. PROPERTY IN USE.

RENTS:		
Khanna and Dharkot,	168.	
Moga and Rupar,	<u>130.</u>	298.
TAXES:		
At five places,		78.
REPAIRS:		
At five places,		875.
ATTENDANTS:		
At eight places,		456.
LIGHT & HEATING:		
Kotwali Chapel,		30.
OTHER EXPENSES.		
Lodiana and Jagraon Compounds,		150.

Rupees. 1837.

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:		
Annual Meeting,		176.
BOOKS & PRINTING:		
Lodiana and Jagraon,		50.
STATIONARY & POSTAGE:		
Lodiana and outstation,		76.
SANITARIUM:		
Travel and Repaire,		652.
PERSONAL TEACHERS:		
Miss Helm, Mr. Fife, Mr. Tracy,		360.
MEDICAL EXPENSES.		
Lodiana and outstations,		325.

Rupees. 1639.

SUMMARY FOR LODIANA.

	GOLD.	RUPEES.
CLASS I.	\$ 5726.00	
CLASS II.	1300000	
CLASS IV.		11,592.
CLASS V.		8,837.00
CLASS VII.		1,887.
CLASS IX.		1,639.
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TOTAL.	\$ 6726.00	25,755. Rupees.
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APPROPRIATIONS FOR LAHORE.

1906-1907.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. J. C. R. Ewing, D. D. (11 mos.)	990.00
Rev. J. H. Orbison, M. D., "	990.00
Rev. H. D. Griswold, Ph. D.,	1080.00
Rev. W. A. Clark,	1080.00
Rev. D. J. Fleming,	1080.00
Miss C. Thiede,	540.00
Miss G. R. Clark, (6 mos.)	270.00
Miss M. J. MacDonald,	540.00
	<hr/>
	6570.00

CHILDREN:

Dr. Ewing, (2)	200.00
Dr. Orbison, (4)	400.00
Dr. Griswold, (3)	300.00
Mr. Clark, (5)	500.00
	<hr/>
	1400.00

\$ 7970.00 ✓

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

Miss Emily Marston,	\$ 500.00
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CHILDREN:

Dr. Orbison, (2-12 mos. 1 - 10 mos.)	425.00
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NEEDSIGHT & TRAVEL:

Dr. Ewing and Family,	1050.00
Dr. Orbison and Family,	1550.00
	<hr/>
	2600.00

\$ 3325.00 ✓

CLASS IV. EVANGELISTIC.

NATIVE MINISTERS:

Three Native Preachers,	Rupees. 1944.
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BIBLE WOMEN:

Two Bible Women,	531.
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OTHER HELPERS:

Seven Native Helpers,	900.
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ITINERATION:

Lahore and Wagah,	193.
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OTHER WORK:

Miss Thiede's conveyance and jinricksha man,	285.
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Rupees, 3853. ✓

CLASS V. EDUCATIONAL.

BOARDING SCHOOLS:		Rupees.
<u>Christian Girls' School,</u>		400.
<u>Rang Mahal High School,</u>	15580.	
Receipts on field,	<u>14500.</u>	1080.
<u>Mohammedan Girls' School,</u>	360.	
<u>Hindu Girls' School,</u>	<u>22170.</u>	
	2139.	
Receipts on field,	<u>260.</u>	1779.
<u>School for Christian Children,</u>		108.
<u>School at Wagah,</u>		120.
		Rupees. 3487. ✓

CLASS VI. HOSPITALS & DISPENSARIES.

ASSISTANTS:		
Assistants,	468.	
Medicines,	640.	
Servants, etc.,	<u>477.</u>	
	1585.	
Receipts on field,	<u>671.</u>	1114.
		Rupees. 1114. ✓

CLASS VII. PROPERTY IN USE.

RENTS:		
Mrs. Humphrey,	60.	
Shirkpur, Inayat Ullah,	<u>72.</u>	132.
TAXES:		
For the Station,		240.
REPAIRS:		
Mission Houses,	887.	
Compounds,	174.	
Jinrickshas,	75.	
Two hill houses,	<u>150.</u>	
	1286.	
Less shop rents,	<u>500.</u>	785.
ATTENDANTS:		
Lahore, Wagah, etc.,		300.
OTHER EXPENSES:		
Chapels,		120.
		Rupees. 1578. ✓

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS: Annual Meeting,		100.
BOOKS & STATIONERY:		30.
MEDICAL ALLOWANCE:		725.
SANITARIUM: Hill travel,	1200.	
Less receipts for rent,	<u>1000.</u>	200.
PERSONAL TEACHERS:		240.
		Rupees. 1845. ✓

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SUMMARY FOR LAHORE.

	GOLD.	RUPES.
CLASS I.	₹ 7970.00 ✓	
CLASS II.	5325.00 ✓	
CLASS III.		5855. ✓
CLASS V.		3487. ✓
CLASS VI.		1114. ✓
CLASS VII.		1578. ✓
CLASS IX.		<u>1345. ✓</u>
TOTAL.	₹ 11295.00 ✓	11577. Rupees.

APPROPRIATIONS FOR SAHARAN.

1906-1907.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:

Rev. C. W. Forman, M. D.,	\$ 648.00
Rev. G. Borup,	1080.00
Rev. H. C. Velte,	1080.00
Miss C. B. Herron,	540.00
Miss A. M. Kerr,	540.00
	<u>3988.00</u>

CHILDREN:

Mr. Borup, (1)	100.00
Mr. Velte, (1)	100.00
	<u>200.00</u>

\$ 4088.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

Mrs. C. W. Forman,	\$ 500.00
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CHILDREN:

Mrs. Forman, (7 - 12 mos.)	720.28
1 - "	157.30
Mr. Velte, (1)	<u>890.36</u>

\$ 1390.36

CLASS IV. EVANGELISTIC.

LICENTIATES:

Four Licentiates,	Rup. eq.	1468.
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OTHER HELPERS:

Miss Moses,	780.	
Miss St. Joseph,	720.	
Miss McCullough,	<u>780.</u>	2280.

BIBLE WOMEN:

Four Bible Women,	584.
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OTHER HELPERS:

Village Preachers, etc. six,	840.
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ITINERATION:

For Station,	319.
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Rup. eq. \$391.

CLASS V. EDUCATIONAL:

BOARDING SCHOOLS:

<u>Industrial School & Orphanage.</u>		
Expenses,	10980.	
Receipts on field, 480.		
Famine Orphan Fund	5880.	4150.
		<u>5820.</u>

DAY SCHOOLS:

Girls' School in City,	2100.	
Receipts on field,	<u>900.</u>	1200.

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CLASS V. CONTINUED.		Rupees.
BROUGHT FORWARD -		4340.)
THEOLOGICAL SEMINARY.		3880.)
Teachers,	1560.	
Stipends,	3560.	
Other expenses,	<u>1112.</u>	6252.
VILLAGE SCHOOLS:		200.

Rupees. 10,772.
3,600.
 14,452. ✓

CLASS VI. HOSPITALS & DISPENSARIES.		
ASSISTANTS:		
Compounder,	180.	
Dresser,	<u>72.</u>	252.
MEDICINES:		
Medicines,		550.
OTHER EXPENSES.		
Other expenses,		28.

Rupees. 810. ✓

CLASS VII. PROPERTY IN USE.		
RENTS:		
Six places in District,	162.	162.
TAXES:		
Tax on land and houses,		522.
REPAIRS:		
For Station,		1200.
ATTENDANTS:		
Messengers and watchmen,		506.

Rupees. 1988. ✓

CLASS IX. MISSION & STATION EXPENSES.		
MISSION MEETINGS:		65.
POSTAGE AND STATIONERY:		30.
MEDICAL ALLOWANCE:		500.
SANITARIUM:		420.
PERSONAL TEACHERS:		240.

Rupees. 1055. ✓

SUMMARY FOR SAHARANPUR.

	GOLD.	RUPES.
CLASS I.	\$ 4088.00 ✓	
CLASS II.	1590.28 ✓	
CLASS IV.		5291. ✓
CLASS V.		14452. ✓
CLASS VI.		810. ✓
CLASS VII.		1988. ✓
CLASS IX.		1055.-
<hr/>		
TOTAL.	\$ 5478.28	23596. Rupees.

+

APPROPRIATIONS FOR AMBALA.

1906-1907.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. E. Thackwell, U. D.,	\$ 1080.00
Rev. F. B. McCuskey,	1080.00
Mrs. William Calderwood, (11 mos.)	495.00
Miss K. E. Pratt,	540.00
Miss J. R. Carleton,	540.00
	<u>3735.00</u>

CHILDREN:

Mr. McCuskey, (1)	100.00
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\$3835.00

CLASS II. MISSIONARIES NOT ON FIELD.

CHILDREN:

Dr. Thackwell, (1 - 2 mos. 17 ds.)	\$ 31.85
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FREIGHT AND TRAVEL:

Mrs. Calderwood to U. S. A.	300.00
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\$ 331.85

CLASS IV. EVANGELISTIC.

Cantonment.
LICENTIATES:

One Licentiate,	Rupees.	
	312.	

BIBLE WOMEN:

Two Bible Women,	408.
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OTHER HELPERS:

Two Helpers,	324.
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ITINERATION:

Missionaries and Assistants,	198.
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OTHER WORK:

Books & printing,	25.		
Horse keep,	200.		
Extra allowance, Mrs. Calderwood			
	<u>182.</u>	<u>408.</u>	<u>1647.</u>

City.

NATIVE MINISTERS:

One Preacher,	492.
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LICENTIATES:

Three Licentiates,	612.
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BIBLE WOMEN:

Two Bible Women,	182.
------------------	------

OTHER WORKERS:

Nine Other Workers,	1590.
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ITINERATION:

Missionaries and Assistants,	344.
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OTHER WORK:

Horse keep,	100.		
Carriage Literature,	<u>24.</u>	<u>182.</u>	<u>3344.</u>

Rupees. 4091.

CLASS V. EDUCATIONAL.

<u>Cantonment.</u>		Rupees.
<u>DAY SCHOOLS:</u>		
<u>Boys' Middle School.</u>		
Expenses.	2600.	
Receipts on field,	<u>1329.</u>	771.
<u>Girls' Schools.</u>		
Expenses.	480.	480.
 <u>City.</u>		
<u>City Boys' High School.</u>		
Expenses.	5100.	
Receipts on the field,	<u>4600.</u>	600.
<u>Girls' School.</u>		
Expenses,	1110.	
Receipts on field,	<u>125.</u>	985.
		Rupees, 2758.

CLASS VI. HOSPITALS & DISPENSARIES.

Philadelphia Hospital for Women.

<u>ASSISTANTS:</u>		
One Assistant,	720.	
Matron,	600.	
Compounder,	216.	
Bible Woman,	120.	
Dhais,	<u>198.</u>	
	1854.	
<u>MEDICINES:</u>		
Drugs, etc.,	800.	
<u>EXPENSES.</u>		
Running expenses,	<u>716.</u>	
	5370.	
Receipts on field,	<u>830.</u>	2570.
		Rupees, 2570.

CLASS VII. PROPERTY IN USE.

<u>RENTS:</u>		
Mrs. Calderwood,	600.	
Two other places,	<u>52.</u>	652.
<u>TAXES:</u>		
Cantonment,	80.	
Two other places,	<u>68.</u>	148.
<u>REPAIRS:</u>		
Cantonment property,	300.	
Kastali #	<u>80.</u>	380.
<u>ATTENDANTS:</u>		
At six places,		386.
		Rupees, 1566.

<u>City and District.</u>		CLASS VII. PROPERTY IN USE.		
RENTS:			Rupees.	
	At seven places,		152.	
TAXES:				
	City Compound,		57.	
REPAIRS:				
	Eight Buildings & district houses,	495.		
ATTENDANTS:				
	Girls' Schools and other places,	554.	1018.	
	<u>Bro. Forward, Cantonment & District. -</u>		<u>1566.</u>	Rupees. 2584.

<u>Cantonment.</u>		CLASS IX. MISSION & STATION EXPENSES.	
MISSION MEETINGS:			
	Annual Meeting, three Missionaries,	21.	
POSTAGE & STATIONERY:			
	Cantonment,	10.	
MEDICAL EXPENSES:			
	Three Missionaries,	60.	
SANITARIUMS:			
	For Station,		<u>114. 205.</u>

<u>City and District.</u>		
MISSION MEETINGS:		21.
POSTAGE & STATIONERY:		50.
MEDICAL ALLOWANCE:		50.
SANITARIUM:		152.
PERSONAL TEACHERS.	Mr. and Mrs. McCuskey,	<u>240. 493.</u>

Rupees. 698.

SUMMARY FOR AMBALA.

	GOLD.	RUPEES.
CLASS I.	\$ 3855.00 ✓	
CLASS II.	551.85 /	
CLASS IV.		4991. ✓
CLASS V.		2738. ✓
CLASS VI.		2570. ✓
CLASS VII.		2584. ✓
CLASS IX.		<u>698. ✓</u>
TOTAL.	\$ 4166.85 ✓	11011. Rupees.
		2570.
		<u>13581. Rupees.</u>

APPROPRIATIONS FOR DEHRA...

1906-1907.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:

Rev. A. P. Kelse,	\$1080.00
Miss Elma Donaldson, (11 mos.)	495.00
Miss Grace Woodside,	540.00
Miss S. Vrooman, M. D.,	540.00
Miss Alice B. Jones,	540.00
	<u>3195.00</u>

\$3195.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

Rev. U. S. G. Jones, \$1000.00

CHILDREN:

Mr. Jones, (5) 500.00

TRAVEL AND FREIGHT:

Miss Donaldson, 300.00

\$1800.00

CLASS IV. EVANGELISTIC.

BIBLE WOMEN:

Three Bible Women, Rupees, 516.

OTHER HELPERS:

Five Helpers, 1252.

ITINERATING:

For Station, 150.

OTHER WORK:

Expenses of Horses and Jirikshas, 462.

Rupees, 2562.

CLASS V. EDUCATIONAL.

BOARDING SCHOOLS:

Girls' High School,

Expenses,	12,000.	
Receipts on field,	<u>6,700.</u>	5300.

DAY SCHOOLS:

Boys' School:

Expenses,	5,500.	
Receipts on field,	<u>4,320.</u>	1180.

6480.

CLASS VI. HOSPITALS & DISPENSARIES.

ASSISTANTS:

Medical Assistant, 350.

MEDICINES:

Medical Supplies, 260.

EXPENSES:

250.

Receipts, 500. 350.

Rupees, 350.

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CLASS VII. PROPERTY IN USE.		Rupees.
RENTS:		
	Girls' Schools,	72.
	Preachers' Houses,	40.
		<u>112.</u>
TAXES:	For Station,	175.
REPAIRS:	General,	385.
	Girls' School,	400.
		<u>785.</u>
ATTENDANTS:	Two Attendants,	132.
		Rupees. 1204. ✓

CLASS IX. MISSION & STATION EXPENSES.		
MISSION MEETINGS:		
	For Station,	75.
BOOKS & PRINTING:		10.
STATIONERY & POSTAGE:		15.
MEDICAL ALLOWANCE:		50.
SANITARIUM:		250.
PERSONAL TEACHERS:	Miss Woodside,	
	Dr. Troeman,	240.
		Tamans. 640. ✓

✓

SUMMARY FOR NEHRA.

	GOLD.	RUPES.
CLASS I.	3195.00 ✓	
CLASS II.	1600.00 ✓	
CLASS IV.		2380. ✓
CLASS V.		6480. ✓
CLASS VI.		350. ✓
CLASS VII.		1204. ✓
CLASS IX.		<u>640. ✓</u>
TOTAL.	\$4795.00	11054. Rupees.

APPROPRIATIONS FOR JUMMINDUR;

1906-1907.

CLASS I. MISSIONARIES ON THE FIELD.

Rev. C. B. Newton,	\$ 648.00
Rev. Fred J. Newton,	648.00
Miss C. C. Downs,	540.00
Miss M. M. Given,	540.00
	<u>2576.00</u>

\$2576.00

CLASS IV. EVANGELISTIC.

NATIVE MINISTERS:		Rupees,
Five Native Ministers, and		1404
Licentiate,		<u>1350.</u>
		2820.
BIBLE WOMEN:		
Three Bible Women,		702.
OTHER HELPERS:		
Mr. John C. Newton,	900.	
Six native Helpers,	<u>867.</u>	1767.
ATTENDANTS:		
City and District,		225.
OTHER EXPENSES:		
Two reading rooms,	72.	
Keep of horses and jinricksha,	<u>212.</u>	284.

Rupees, 5798.

CLASS V. EDUCATIONAL.

DAY SCHOOLS:		
Boys' High School & Branches?	9250.	
Receipts on "field,"	<u>8600.</u>	650.
<u>Girls' School.</u>		300.
<u>Village Schools.</u>		161.

Rupees, 1611.

CLASS VII. PROPERTY IN USE.

RENTS:		
Licentiate's house,		
Teachers' houses,		
Reading Room,		582.
TAXES:		
Ground tax,	21.	
Hill House tax,	<u>20.</u>	41.
REPAIRS:		
Mission buildings and Hill House,		700.
ATTENDANTS:		
Attendants,		100.

Rupees, 1423.

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CLASS IX, MISSION & STATION EXPENSES.		Rupees.
ANNUAL MEETINGS:		
Mission Meeting.		30.
POSTAGE AND REMITTANCE:		20.
MEDICAL ALLOWANCE:		150.
SANITARIUM:		200.
PERSONAL TEACHERS: Rev. Fred Newton,		80.
		Rupees. 480.

SUMMARY FOR JULLUNDUR.

	GOLD.	RUPEES.
CLASS I.	\$ 2376.00 ✓	
CLASS IV.		5798. ✓
CLASS V.		1611. ✓
CLASS VII.		1423. ✓
CLASS IX.		480. ✓
TOTAL.	\$ 2376.00	9312. Rupees.

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APPROPRIATIONS FOR PUNJAB.

1906-1907.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:

Rev. P. J. Newton, M. D.,	\$1000.00
Rev. A. B. Gould,	1000.00
Rev. R. H. Carter,	648.00
Mrs. G. S. Forman,	540.00
Miss M. M. Allen, M. D.,	540.00
	<u>3868.00</u>

CHILDREN:

Mr. Gould, (2)	700.00
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‡ 4568.00

CLASS II. EVANGELISTIC:

LICENTIATES:	Rupess.
Six Licentiates,	8100.
BIBLE WOMEN:	
Two Bible Women,	540.
OTHER HELPERS:	
Eleven Helpers,	1241.
ITINERATION:	
For Station and District,	450.
OTHER WORK:	
Book shops and books,	219.
Supplementary for Mrs. Forman,	180.
Jinrickshas, etc.,	360.
	<u>759.</u>

Rupess. 3090.

CLASS V. EDUCATION,

DAY SCHOOLS:

<u>City Girls' School.</u>	
Expenses,	556.

OTHER SCHOOLS:

<u>Training School.</u>	
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Rupess. 556.

CLASS VI. HOSPITALS & DISPENSARIES,

ASSISTANTS:

<u>Women's Hospital.</u>	
Assistant & Compounder,	345.
Nurse, Dais, Dhobi,	284.
Bihishti and Sweeper,	144.
	<u>771.</u>
<u>City Dispensary.</u>	
Expense of running,	1872.
Receipts on field,	650.
	<u>622.</u>

MEDICINES:

Hospital and two Dispensaries,	900.
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OTHER EXPENSES:

Rent, Horse keep, etc.,	1254.
Receipts on field,	1000.
	<u>550.</u>

Rupess. 2010.

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CLASS VII. PROPERTY IN USE.

		Rupees.	
RENTS:			
	Ferozepore Girls' School,	120.	
	Helpers' Houses,	60.	
	Kasur and District,	<u>84.</u>	264.
EXPENSES:			
	Mission Camp, City,	15.	
	Hamilton House,	30.	
	Kasur, Compound,	<u>2.</u>	45.
REPAIRS:			
	At three Places,		400.
ATTENDANTS:			
	Watchmen and Messengers,		216.
OTHER WORK:			
	Care of Compounds,		64.
			Rupees. 989. ✓

CLASS IX. MISSION & STATION EXPENSES.

MISSION MEETINGS:			
	Annual Meeting,	50.	
SANITARIUMS:			
	Travel to Hillis,	489.	
PERSONAL TEACHERS:			
	For Mr. Carter,	120.	
			Rupees. 659. ✓

SUMMARY PER FERROZEPOR.

	GOLD.	RUPEES.
CLASS I.	₹ 4088.00 ✓	
CLASS IV.		5090. ✓
CLASS V.		536. ✓
CLASS VI.		2643. ✓
CLASS VII.		989. ✓
CLASS IX.		659. ✓
TOTAL.	₹ 4088.00 ✓	9917. Rupees.

APPROPRIATIONS FOR MISSOURIA.

1906-1907.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:

Rev. H. M. Andrews,	\$1000.00
Miss Alice Mitchell,	540.00
Miss C. R. Clark, (six mos.)	270.00
	<u>\$1810.00</u>

\$1800.00

CLASS IV. EVANGELISTIC.

LICENTIATES:

One Licentiate,	Rupees. 355.
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ITINERATION:

For Station,	30.
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Rupees. 385.

CLASS V. EDUCATIONAL.

BOARDING SCHOOLS:

Woodstock School.

Non-Missionary Teachers,	12,200.	
Matron and servants,	5,000.	
Books and stationery,	800.	
Food and table expenses,	8,500.	
Medical and prizes,	1,000.	
Banking and postage,	300.	
Church and conveyance,	300.	
Advertising and printing,	100.	
Repairs and furnishings,	2088.	
Light and heating,	1000.	
	<u>31,378.</u>	
Receipts on field,	<u>26,700.</u>	4678.

CLASS VII. PROPERTY IN USE.

TAXES:

For Station,	150.
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INSURANCE:

For Station,	175.
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Rupees. 325.

CLASS II. MISSION & STATION EXPENSES.

MISSION MEETINGS:

Annual Meeting,	115.
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Rupees. 115.

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SUBSARY FOR MESSGERS.

	PAID.	REMAINS.
CLASS I.	\$ 1890.00	
CLASS IV.		365.
CLASS V.		4976.
CLASS VII.		525.
CLASS VIII.		112.
<hr/>		
TOTALS.	\$ 1890.00	5682. Excess.

APPROPRIATIONS FOR JAPAN,

1906-1907.

CLASS I. MISSIONARIES ON THE FIELD.

SALARIES:	Dr. M. B. Carleton,	\$ 1080.00	
CHILDREN:	Dr. Carleton, (3)	500.00	\$ 1580.00

CLASS II. MISSIONARIES NOT ON FIELD.

CHILDREN:	Dr. Carleton, (2)	\$ 300.00	\$ 300.00
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CLASS IV. EVANGELISTIC.

		Rupees.	
LICENTIATES:			
	Two Licentiates,	537.	
BIBLE WOMEN:			
	Two Bible Women,	240.	
OTHER HELPERS:			
	Five Helpers,	726.	
ITINERATING:			
	For Station,	100.	
OTHER EXPENSES:			
	Books,	100.	
			Rupees. 1553.

CLASS V. EDUCATIONAL.

DAY SCHOOLS:			
	Expense of running,	168.	
			Rupees. 168.

CLASS VI. HOSPITALS AND DISPENSARIES.

ASSISTANTS:			
	Two Assistants,	324.	
MEDICINES:			
	Medicines,	500.	
OTHER EXPENSES:			
	Expenses,	10.	
			Rupees. 834.

CLASS VII. PROPERTY IN USE.

RENTS:		301.	
REPAIRS:		100.	
ATTENDANTS:		12.	
			Rupees. 413.

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CLASS IX. MISSION & STATION EXPENSES.

	Rupees.	
MISSION MEETINGS:		
Annual Meeting,	30.	
BOOKS & POSTAGE:		
Postage,	20.	
		Rupees, 50. ✓

SUMMARY FOR SABATHU.

	GOLD.	RUPES.
CLASS I.	\$ 1380.00	
CLASS II.	300.00	
CLASS IV.		1555.
CLASS V.		188. ✓
CLASS VI.		334. ✓
CLASS VII.		493. ✓
CLASS IX.		50. ✓
TOTAL.	\$ 1680.00	3098. Rupees.

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APPROPRIATIONS FOR HOSHIAPORE.

1906-1907.

CLASS IV, EVANGELISM.

NATIVE MINISTERS:		Rupees.
	The Rev. K. C. Chatterjee, D. D.,	1327.00
	Two Native Ministers,	<u>764.</u>
		2091.
LICENTIATES:		
	Five Licentiates,	1416.
OTHER HELPERS:		
	Dr. Dora Chatterjee,	1200.
	Miss Lena Chatterjee,	720.
	Eleven Workers,	<u>1350.</u>
		3270.
ITINERATION:		
	Station and outstations,	680.
ANY OTHER WORK:		
	Colportage and Bookshop,	96.

Rupees. 7526.

CLASS V. EDUCATION:

BOARDING SCHOOLS:		
	<u>Girls' Orphanage,</u>	540.
	Teachers and attendants,	248.
	Board for 60 girls,	1440.
	Clothes and bedding,	300.
	Other expenses,	624.
		<u>3152.</u>
	Receipts Famine Fund,	<u>2024.</u>
DAY SCHOOLS:		
	For Hindu girls,	500.
	Three village schools,	360.
	Summer school for Workers,	<u>12.</u>
		670.

Rupees. 2772.

CLASS VI. HOSPITALS & DISPENSARIES.

ASSISTANTS:		
	Compounder and Dresser,	396.
	Nurse and Attendants,	<u>324.</u>
		720.
MEDICINES:		
	Medicines and appliances,	800.
EXPENSES:		
	Support of four beds,	510.
	Furniture and repairs,	100.
	Keep of jinrickshas,	72.
		<u>682.</u>
	Receipts on field,	<u>211.</u>
		893.

Rupees. 1552.

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CLASS VII. PROPERTY IN USE.		
		Rupces.
RENTS:	Licentiate's Houses,	84.
	Three preaching places,	<u>92.</u> 174.
TAXES:	Land tax, Orphanage,	25.
	Outstations,	<u>5.</u> 28.
REPAIRS:	Orphanage buildings,	250.
	City buildings,	100.
	Outstation "	<u>150.</u> 500.
ATTENDANTS:	City and outstation,	96.
		Rupces. 798. ✓

CLASS IX. MISSION & STATION EXPENSES.		
MISSION MEETINGS:	Annual Meeting,	30.
POSTAGE & STATIONERY:	Postage, etc.,	40.
MEDICAL ALLOWANCE:	For Dr. Chatterjee,	50.
OTHER EXPENSES:	Persian Writer for Dr. Chatterjee,	96.
		Rupces. 216. ✓

SUMMARY FOR HOSHVARPOSH.

	RUPCES:
CLASS IV.	7526. ✓
CLASS V.	2772. ✓
CLASS VI.	1532. ✓
CLASS VII.	798. ✓
CLASS IX.	216. ✓
<hr/>	
TOTAL.	12844. ✓ Rupces.

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PUNJAB MISSION TREASURER.

SPECIAL.

BOARDING SCHOOLS:

CLASS V. EDUCATION.

Rupees.

Grant to North India	
School of Medicine for	
Christian Women,	750.
Scholarship in same for the	
Mission,	240.

Rupees 990.

CLASS IX. MISSION & STATION EXPENSES.

POSTAGE & STATIONERY:

Postage & stationery,	100.
Printing,	100.
Furniture, etc.,	65.
Office Clerks,	300.
Rent for Mill House,	700.
Board of Arbitration,	10.
Travel of Committees,	150.
Transfer of Missionaries,	250.
Furniture For Mission Meeting	65.
	<u>1780.</u>

Rupees. 1780.

SUMMARY.

RUPES .

CLASS V.	930.
CLASS IX.	<u>1780.</u>
TOTAL.	<u>2780.</u> Rupees.

LODIANA PRESBYTERY.

1906-1907.

CLASS IV. EVANGELISTIC.

NATIVE MINISTERS:			
	Four Native Ministers,	2772.	
	Receipts on field,	<u>1092.</u>	1680.
LICENTIATES:			
	Two Licentiates,		552.
BIBLE WOMEN:			
	Two Bible Women,		240.
OTHER HELPERS:			
	Eight other Helpers,		1416.
ITINERATION:			
	Expenses of travel, etc.		335.
			Rupees. 4223. ✓

CLASS V. EDUCATIONAL.

BOARDING SCHOOLS:			
	Industrial School, Thanesar,		600.
	Summer School, "		73.
			Rupees. 673. ✓

CLASS VII. PROPERTY IN USE.

RENTS:			
	At Out-stations,		242.
REPAIRS:			
	At Thanesar,		259.
	Pastor's house, Saharampur,		15.
ATTENDANTS:			
	Watchmen,		60.
			Rupees. 576. ✓

CLASS IX. MISSION & STATION EXPENSES.

POSTAGES & STATIONERY:			
			60.
MISCELLANEOUS:			
			10.
			Rupees. 70. ✓

SUMMARY FOR LODIANA PRESBYTERY.

	RUPEES.
CLASS IV.	4223. ✓
CLASS V.	673. ✓
CLASS VII.	576. ✓
CLASS IX.	<u>70. ✓</u>
TOTAL.	5542. Rupees.

✓
LAHORE PRESBYTERY.

1906-1907.

		CLASS IV. EVANGELISTIC.	
			Rupees.
NATIVE MINISTERS:			
	Four Native Preachers,	3804.	
	Receipts on field,	<u>1500.</u>	2304.
LICENTIATE:			
	One Licentiate,		312.
BIBLE WOMEN:			
	Two Bible Women,		180.
OTHER HELPERS:			
	Nine Workers,	1416.	
	Receipts on field,	<u>300.</u>	1116.
TRAVEL EXPENSES:			
	For General expenses,		540.
OTHER EXPENSES:			
	Colportage,		60.
			Rupees. 4512. ✓

		CLASS V. EDUCATIONAL:	
DAY SCHOOLS:			
	Two Village Schools,	240.	
	Other expenses,	80.	
	Helper,	72.	
	Summer School,	<u>60.</u>	
		452.	
	Receipts on field,	<u>200.</u>	252.
			Rupees. 252. ✓

		CLASS VII. PROPERTY IN USE.	
RENTS:			
	At twelve places,	389.	
REPAIRS:			
	On Houses,	<u>75.</u>	
		474.	
	Receipts on field,	<u>59.</u>	416.
			Rupees. 416. ✓

		CLASS IX. MISSION & STATION EXPENSES.	
MISSION EXPENSES:			
	PRINTING AND BOOKS: Printing Reports,	30.	
	STATIONERY & POSTAGE:	30.	
	MEDICAL ALLOWANCE:	25.	
	Medicines: - Talib-ud-din,	<u>25.</u>	
		140.	
	Receipts on field,	<u>50.</u>	90.
			Rupees. 90. ✓

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SUMMARY LAHORE PRESBYTERY.

	RUPES.
CLASS IV.	4512. ✓
CLASS V.	252. ✓
CLASS VII.	416. ✓
CLASS IX.	<u>90. ✓</u>
TOTAL.	<u>5270. ✓ Rupees.</u>

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✓

SUMMARY FOR PUNJAB MISSION.

	GOLD.	RUPEES.
LODIANA.	\$ 6726.00	25,755.
LAHORE.	11395.00	11,577.
SAHARANPUR.	5473.26	28,396.
AMBALA.	4168.95	13,581.
DEHRA.	4793.00	11,054.
JULLUNDUR.	2376.00	9,513.
FEROZEPUR.	4088.00	9,917.
MUSSOURIE.	1890.00	5,882.
SABATHI.	1680.00	3,098.
HOSHYPUR.		12,844.
MISSION TREASURER.		2,780.
LODIANA PRESBYTERY.		5,542.
LAHORE PRESBYTERY.		5,270.
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TOTAL.	\$42,496.15	137,808. Rupees.

The grant to the Punjab Mission for the fiscal year 1906-1907, is \$42,496.15, Gold, for Classes I and II, and Rupees 137,813. for the (136,913) remaining Classes, excepting III and VIII. This sum includes all the special object pledges that have been made for the work of your Mission, and a further sum for which no pledges have yet been made, but which the Board guarantees in the expectation that the necessary money will be forthcoming. Any additional special object gifts that may come in will be applied toward this now unassigned work, unless accompanied by conditions which forbid such application, in which case the Board will give them separate consideration. The foregoing estimates of the Mission are approved by the Board, with the understanding that the Mission may make such changes as it may deem wise under the powers granted in Paragraph 48, of the Manual, and with the understanding that the total expenditure shall not exceed the grant herein authorized. As any changes or corrections that may be desired will not affect the total grant to the Mission, they should be adjusted on the field under the Mission's power of transfer. The Board will be unable to make any appropriations for Class VIII, unless special gifts are provided for that purpose. Any grants for New Missionaries will be specially reported.

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249 a

April 27, 1906.

Dr. Emily Marston,
New York City.

My dear Dr. Marston:--

I am sorry that I have to go to Pitts-
burgh tomorrow morning, and shall not be back until Monday,
so that if your steamer comes in on Sunday, as I am informed
it probably will, I shall miss seeing you; so I send this
note down by the hands of Alexander, our man who will meet
you and help you with your luggage.

I am so glad that Mr. and Mrs. Goheen were on the same
steamer with you, and I hope you have all had a very quiet
and pleasant voyage and that you are well rested. I hope
you will be in the city for a few days so that I can be
sure to see you, and with warm regards and cordial greet-
ings, I am

Very faithfully yours,

Robert H. Owen

✓
May first, 1906.

Miss M. E. Rogers,
Seeley Creek,
Chemung County, N. Y.

My Dear Miss Rogers:-

Your good note of March 16th, in reply to my letter, was duly received. I hope you have been having a good rest in the country, and that you are getting very strong and well again.

I am writing to Dr. Kinney to ask his view as to whether it would be wise for you to undertake again the conditions of life in India. As I understand, you and the doctors felt that you ought never to go back again to the conditions of the Plains on account of your eyes, and I was not sure that you felt it would be wise to think of going back to Woodstock or Dehra.

I hope you will take a comfortable time to rest and regain your strength. I think the Board would cordially agree to allowing the question to remain undecided until the end of six months from the date of your return. Of course the furlough regularly provided looks forward as well as backward, and contemplates the preparation for a new term of service; so that if missionaries do not go back, the Board feels that its duty is fulfilled when it has provided half of the regular year of furlough where this is required. I hope by that time you may be entirely clear in your mind as to what you ought to do in the future.

Very cordially yours,

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April 30th, 1906.

The Rev. C. B. Newton, D. D.,
Jullundur, Punjab, India.

My Dear Dr. Newton:-

I enclose herewith a copy of a letter to the Mission, but must add a word to the action of the Board which you will find reported therein, regarding your salary in the event of your daughter's coming out to you. I think the facts justify the statement which you quote from my letter of February second. I could easily recite illustrations. But most assuredly I did not mean to imply that the fact that an application was made on the field constituted a hardship. All that the Board insists upon is the fact that the applicant on the field should not unduly influence judgment in passing upon that applicant's qualifications. Other things being equal, it is an advantage that the applicant should be upon the field.

Might it not be better in your daughter's case if she would pursue the same course followed by Dr. Ewing's daughter Anna, and one of Dr. Corbett's daughters in China? These young women went out to the field not under appointment from the Board, but expecting after a few years to offer themselves for such appointment, and in anticipation of that time, they sent in their application papers before going, and the Board gathered the regular testimonials regarding them. If then had everything in hand, so that when later they felt prepared to offer themselves for full appointment, the Board was ready to take action.

If this course should meet with your approval, we should be very glad to send Miss Carrie the papers, so that all these details could be attended to before she goes.

I hope that in any event, what I have said has relieved your mind of any apprehension. I am very glad that you can look forward to your daughter's coming, and know what a great comfort she will be to you and your sons.

Dr. Kenton, Jr.

as far as the medical examination is concerned, regarding which you say she would be fearful, it might turn out to be far less discouraging than you anticipate, and in any case the medical judgment on which the Board would finally act, would be the certificate furnished at the time when she should finally offer herself for appointment.

The accompanying letter to the Mission is so long that perhaps you will be grateful if I do not write a long personal letter now, which otherwise I should like to do. I hope that you and the boys are all well, and with warm regards,
I am,

Your sincere friend,

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May first, 1906.

The Rev. and Mrs. H. Marston Andrews,
Woodstock College,
Mussoorie, India.

My Dear Mr. and Mrs. Andrews:-

Yay I answer together in this way your two good letters of February 14th and March 19th? It is good to know that you are safely back in Woodstock, and also that Miss Harris has reached you safely. I hope that she is fitting into the school well. I have no doubt of her deep Christian earnestness, and I wish she might develop into just the kind of worker you want in the primary department. As for Miss James, I cannot say anything more than I said in the accompanying letter to the Mission, which refers also to other matters of interest to you affecting Woodstock.

From your point of view the appointment of Miss James in place of Miss Clark is simple enough financially, because it involves no more expenditure on Woodstock, and I can see also how the loss of Miss Clark, without anyone from the Mission to replace her, will mean just that much additional burden on you. From the point of view of the Board, however, the appointment of Miss James to the Mission for Woodstock is purely an additional burden. It would represent a clear plus to the appropriations for the Punjab Mission, but while, as I have said in the letter to the Mission, if the money can be specially secured in any way which will not involve its diversion from the assumed obligations, I am confident that Miss James will be appointed to the Mission for the school. It would not be fair, however, unless the money can be so procured, to appoint her within the budget for the new year. That would be impracticable now, because the appropriations have all been sent out. And even if it were practicable, it would be unjust to subtract from other Missions money needed to carry on their established work for the purpose of adding Miss James to the Punjab.

Andrews, L.

I realize your position, however, at the prospect of losing Miss Clark. I wish that Miss Kerr had been qualified to help you. She was sent out to the Mission for such assignment as the Mission chose to make, and there would have been no exception whatever taken to her assignment by the Mission to Woodstock. The same is true of any other member of the Mission.

I am glad to know that there was no conflicting of plans such as we feared in view of the multiform correspondence, but I still think that there were all the elements there for a very good complication. The Board had been requested to find a primary teacher, and was seeking for one; the Philadelphia ladies especially. Suppose that Miss James had accepted the call from Woodstock without consulting us, which she might readily have done. Suppose, also, that we had found a primary teacher. Suppose, further, that you and Mr. Andrews, who were also on the search for suitable workers, had engaged a primary teacher in England. With some two of the three the arrangements would have had to be cancelled. I think it is certainly desirable that we should all be hunting for the best people. I think, also, that there ought to be more coordination of effort.

I believe that you are all entirely right in wanting a woman of the type of Miss James, and that devotion and fidelity which I hope you will find in Miss Barrie; and I earnestly join with you in the hope and the desire to have the staff at Woodstock made up of women of thorough missionary spirit, as well as of adequate educational qualifications.

I am giving to Mr. Day, who has succeeded Mr. Hand as Treasurer, a copy of the part of Mr. Andrews' letter regarding the bad packing of the iron beds, and shall ask him to take the matter up at once, and see whether he can secure any repayment.

With reference to children's allowance for Helen, I do not quite understand the reference in Mr. Andrews' letter, to the correspondence with Dr. Newton. Perhaps Helen is more than eighteen years of age. The Manual forbids the continuance of the allowance beyond that age. I am sending Mr. Andrews a copy of the

Andrews, 8;

Manual herewith. If the allowance for Helen is permissible under the provisions of the Manual, it will certainly be made by the Board, whether it was included in the estimates or not. I remember looking up all our records here and not finding anything with reference to Helen. I remember having had in mind once, to ask you and Mrs. Andrews whether Helen was your own daughter or an adopted daughter, then I hesitated to do so. I am sorry I am so ignorant that I have to do so. If she is an adopted daughter, that may be what Dr. Newton has in mind. The Board has never been able to make allowances for adopted children.

Mrs. Andrews writes that this is the lowest ebb of the year in your financial affairs. I trust that the conditions are not discouraging. And that above everything else, in the highest efforts of all,- the shaping of character in the girls, you are finding the work more encouraging and fruitful than ever.

With kind regards to you both.

Your sincere friend,

P. S.

Mr. Day has taken the matter of the beds up with the Manufacturer. He at first refused to make any allowance, but has since paid thirty dollars, and this amount has been credited to your account.

I have just had a good long talk with Dr. Wherry, which has been very helpful. He tells me that your daughter is an adopted daughter, and that explains Dr. Newton's reply to you.

May fourth, 1906.

The Rev. F. B. McGuskey,
Ambala, Punjab, India.

My Dear Mr. McGuskey:-

I am sending you for the Ambala Station, both city and cantonment, a copy of a letter to the Mission. Please be sure that all the members of the Station see it. I am glad of the opportunity which it affords of replying to your good letter of July 20th, which I read with the greatest interest and sympathy. There was much in it which I think every thoughtful, earnest missionary, conscious of the problem confronting him, of following high ideals, would be able to repeat from his own experience. The spiritual tone is sure to go down in any circumstances or surrounds unless it is maintained by supernatural connection. Just as spiritual character cannot create itself, so it cannot, once created, maintain itself without being perpetually nourished by the supernatural fountain from which it came. And everywhere it is easy for us to let the qualities which started us on a new career with a new plan of service, die, and then we drop down again, or else keep on with the forms, although the inner life is dead. I read this morning on the ferry boat a little poem, which was very good indeed, and which had a very real truth in it, describing the opportunities which we miss, the services we do not render, and the duty that we fail both to see and to do because of our lack of living contact at the time with Christ our life. Holding but Bible study and prayer and the habitual performance of hard duties, whether they be small or great, will give us the spiritual discipline and nourishment without which we are sure to lose "edge" as you put it, and fall away from vital power and lose the secret of persuasive influence over others.

I can imagine the sorrow that the tidings of your Mother's death brought you. In a number of letters from the Mission field recently I have read of such

Mr. McUskey, 2,

sorrows, and it must be very hard. At the same time, how good it is to think of the lives of those we love coming at last to their real inheritance! And while there are always ties broken here, there are always ties remade there. A few weeks ago a friend of mine, whose husband died several years ago, lost a fine boy just about twelve or thirteen years of age. It was a terrible sorrow to her, and yet I am sure she thought, as I have thought, of what a delight it must have been to the father to greet the little lad, and to have him with him now in the land where the torn ties are knit together again.

I was glad to have you speak about your little Margaret, who was two years old at the time you wrote. She will be almost three now. We have a little Eleanor at home who will be three to-morrow, and who is looking forward with much expectation to the day.

I hope that you and Mrs. McUskey are both very well, and I trust that you get time to read some good books every year. I have been reading on the train the last few days, "everybody's" "Jesus Christ and the Christian Character," and Spence's "The Eminence of God." They are both good books, and I have got a great deal from them, but I can criticise both a great many points. The ease with which one sees what he regards as the inadequacy of the wrong emphasis in another man's views, ought to make him very modest about his own. If others manifestly err, we may be sure that we are doing the same thing. I think the same ground for humility applies in the realm of character as in the matter of opinion. The thing that seems to me most real and most pathetic in life is our blindness to our own views. Many of them we see, but many others we do not see. If we saw them, we would contend against them. But either we do not see them, or else we once did see them and went on harboring them, so that they got themselves settled in our lives, and we no longer notice them. It seems to me that one of the services we most need at Christ's hands is the service of exposure to ourselves. And I have wondered whether one reason for the temptation to hide the living Christ some times behind an orthodox opinion about him may not lie in the fact that if we let him

Mr. McCuskey, 3.

come too near, He lays in too much nakedness our own unworthiness and unlikeness to Him. How good those spiritual experiences are in which we awake to a real rejoicing at His loving nearness, searching us with His undeceivable eyes, and offering us at the same time, at His gracious hands, the strength that we need in order to conquer the evils which He lays bare, and to achieve the works which He encourages us to believe we can do in His strength.

With kind regards to Mrs. McCuskey and yourself.

Your sincere friend,



May fourth, 1900.

Mrs. W. J. Clark,

Lahore, India.

My Dear Mrs. Clark:-

It has been a long time since your good letter written as Secretary of the Board of Directors, with reference to the need of a primary teacher for the Woodstock School, has been received. You will doubtless have seen my letters to the Chairman of the Board of Directors and to Mr. and Mrs. Andrews, and I need not add anything to what has been written in them, and what has been said in the accompanying letter to the Mission. I trust that Miss Norris may prove to be a very acceptable worker, and I wish that we might be sure of Miss James being sent out in the fall. As I have written to Mr. Clark, the Board goes up into the new year with an overwhelming financial burden, namely, a budget of \$1,085,000, plus a deficiency that must be met of more than \$110,000. In the face of such a great responsibility, I think it will be very slow to increase its liabilities for yet year, as would have to be done in the appointment of more new missionaries. If any of those under appointment should drop out for whom appropriations have been made in the new year's budget, then I should hope there might be a possibility of securing Miss James' appointment this year. I do not give up hope even if this should not be the case, but I do not want to encourage hope in you.

Dr. and Mrs. Cherry arrived yesterday. They say that their daughter will be coming on in the fall. Has someone else been employed on the field in her place? How efficient was she as a teacher and a missionary worker in the school?

You will have heard, doubtless, of the movement for the consolidation of the two branches of the Young Women's Christian Association. Miss Grace Dodge

Mrs. Clark, 2.

is working very energetically and sympathetically in the matter. Mrs. Speer has been at several meetings, the last one attended by both bodies. I think there is every hope that within a few years the two movements will be united on an evangelical basis.

I heard yesterday that the Association on an evangelical basis had been organized at least in Smith, and was starting out with about fifteen members. Two years ago one was organized at Bryn Mawr, and although it has had a hard fight, I think it is going to win its battle. I trust that Vassar may come into line in due time, but it is a hard problem in all these institutions.

Referring to Woodstock again, I wonder whether the letters which have come from Mr. and Mrs. Andrews and Dr. Mitchell, urging especially the appointment of Miss Jones, who is not a primary teacher, represent just the same view as to the most urgent need at the school now, as was represented in your letter of August second, in behalf of the Directors? I have gathered from all that has come, that Mrs. Andrews' zeal was rather for the development of the higher departments, while many members of the Mission and the Board of Directors felt that the more important thing was the increase of efficiency in the primary grade. If Miss Jones were sent, how could the end which you have believed was supremely important be attained, or provided thoroughly for the primary classes?

With kind regards,

Your sincere friend,

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May first, 1906.

To the Punjab Mission.

My Dear Friends:-

The Minutes of the Annual Meeting of the Mission have been received, and were laid before the first meeting of the Board held after the Minutes had come. I think that there were not many items calling for the direct action of the Board, and trust, accordingly, that the delay in the sending of the Minutes and their consideration by the Board may not have inconvenienced the Mission.

I have pleasure in reporting herewith the appropriation by the Board of one thousand Rupees to meet the extraordinary repairs at Woodstock, due to damage to the buildings by the earthquake, the Board having charged this account against its Insurance Fund. This is not a very large fund, and it of course is subject to such rules as the Board makes regarding it, so that while the original idea was that it should be used for Fire Insurance purposes, there is nothing to prohibit such a charge as that which has been made in this case, and in the case of some other repairs necessitated by earthquakes.

With reference to the Mission's request for the appoint of a competent, trained teacher for the primary department at Woodstock, and for two women medical missionaries, I am sorry to have to say that the Board has not been able thus far to appoint any new missionaries to the Punjab Mission. So far as medical missionary women are concerned, the supply this year is far short of the demand. Money has already been offered, from individual sources not otherwise available for the mission work, the Board for the support of Dr. Norris's successor, and for a woman physician for the Hwai Yuen Station in China, and Dr. Chesnut's place at Lienchow ought also to be filled soon. No woman physicians have been available for these places, not to speak of the needs of the Punjab. Dr. Garothers and Dr. Graff are two young women in the Woman's Hospital in Philadelphia, of whom Dr. Fullerton and Dr. Noble know; but Garothers has been planning to take a year of Bible Study after

Punjab Mission, I.

her year of hospital appointment is up, and Dr. Graff was for a time I think expecting to do the same, although I believe now she may be available to go out this fall. I heard only last week that Dr. Garothers has broken down, and has had to give up her hospital work for the present.

With reference to the need at Woodstock, you know probably of Miss James, with whom Mr. Mitchell has been corresponding in behalf of Woodstock, and who would be glad to go. She is not, however, a primary teacher. She is a graduate of Yassar, who has had a little experience in teaching, and yet more in other forms of Christian work. She is at present Secretary of the Young Women's Christian Association of Oberlin College. She is a very superior young woman, and would have been sent to Japan several years ago had it not been for her health. The doctors are now willing to approve of her going to such conditions as those in Woodstock, but the financial difficulty now stands in the way. The Board, as you already know, has fixed the budget for the new year at \$1,085,000, and all of this is necessary to meet the requirements of the existing work, leaving a small balance applicable to the expense of sending out a few missionaries to fill vacancies. If the financial difficulty can be met, I understand from the letters from Woodstock that the school would be very glad to have Miss James come instead of a primary teacher, this necessity to be provided for as well as possible by the rest of the school staff. Accordingly, I shall urge the sending of Miss James just as soon as the financial necessities may be provided. She is already under appointment, but has not been definitely assigned. There will be, however, no objection I hope to her assignment to the Punjab Mission with a view to her taking Miss Clark's place at Woodstock, if only the financial problem can be met. This is a real problem, however, for the coming year. We are just closing up the books in the Treasurer's office now for the past year, and while we may escape deficiency, there are still the deficits of the last two years, while the budget for the new year is so large that it will require every effort and the most hearty cooperation of Board and Missions in order that it may be provided.

Some time ago, as you may know, the Philadelphia Women's Society suggest-

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Furloughs, 3.

the possibility of their taking \$3000. Gold, out of their general fund this year and giving it to Woodstock specially for building purposes. This general fund of course is money which the Philadelphia Society sends in every year to the Board, applicable on the budget for the year without reference to any special objects. Final action in the matter was deferred, pending information from the Mission which it was supposed would be contained in the Minutes with reference to the Woodstock deficit. It was felt by some in Philadelphia, and here also, that the first thing was to clear off past deficits. I have reported all that the Minutes contained, and also the report of the Board of Directors of Woodstock, to the Philadelphia Society, and have no final word from them. They have run behind some this year, and I do not know whether they will feel that they should still further diminish their contribution to the Board for the assumed obligations of the year by the withdrawal of the \$3000. Gold. I wrote, hoping to hear before the close of the Board's fiscal year. I should be glad if in some way, without diverting funds, the necessities of Woodstock might be met. Dr. Wherry is expected this week, and we look forward to talking the whole matter over with him. Mrs. Andrews writes that the number of students has not been so large this fall, but that other hill schools have suffered in the same way, and she hopes a little later the numbers will rise.

Dr. Wherry and some of the other delegates to the Cairo Conference wrote of the great success of the meetings. I am so glad that our Missions were so well represented, and that Dr. Alexander, the President of the Board, was also able to be present.

We have heard with great satisfaction of the intention of the Mission to prepare and preserve in suitable form the history of the Mission. I hope that this may be done thoroughly, and the proceedings and papers of the ~~Seventy-fifth~~ Seventy-fifth Anniversary may be published.

The Rev. E. P. Newton had already written of the action of the Mission with reference to his furlough, and it was at once brought before the Board and approved. Other furloughs falling regularly due call for no Board action, but

For the Mission, 4.

are provided for in the appropriations already sent.

My inquiry in the letter accompanying the appropriations regarding the furlough of Mr. and Mrs. Gould, is answered by the action of the Mission, which indicates that the idea was that Mr. and Mrs. Gould should come on a short furlough at the end of five years. That plan has not yet been approved by the Board, however. The matter was brought up, but it was felt by some to be wiser to wait until the question could be considered in its connection with some other Missions similarly involved.

The action of the Mission with reference to Mrs. Carleton was laid before the Board, and while entertaining the most kindly feelings toward Mrs. Carleton, and the greatest desire to comply with any proposition from the Mission, the Board was inclined to think that the Mission's recommendation would scarcely come within the competence of the Board, in view of paragraph 30 of the Manual. There seemed to be no reason, however, why Mrs. Carleton should not be receiving an allowance from the Board of Ministerial Relief, and I am writing to Dr. Agnew to inquire whether she would not be in all justice entitled thereto.

In rereading this action of the Mission, I note again the following paragraph referring to the report of the Auditor of the Woodstock accounts and certain recommendations in it which were postponed until the next meeting, when Mr. and Mrs. Andrews should be present: I hope it may be possible for the Mission in conference with Mr. and Mrs. Andrews, to devise measures by which the financial administration of the school may be made such as to relieve Mr. and Mrs. Andrews of the great burden that it must have been to them, and the Mission and the Board of the anxieties which they have been occasioned.

I shall report to the Philadelphia's Woman's Society the actions of the Mission with reference to the cooperation of the women in the business of the Mission, and I know that they will await with interest the action of the next Mission Meeting.

Dr. Wherry will doubtless take up when he comes, the matter of the transfer of the Patiala Station from the Reformed Presbyterian Church, which he and the

Rev. E. P. Weston was appointed & admitted to present to the Board. I hope that Dr. Wherry will be able to meet some of the representatives of the Reformed Church while here. Dr. Steele, who has been their mouthpiece in the matter, has now left the Reformed Church and come into our own. I think it ought to be practicable to make some definite arrangements ^{an} ~~some~~ that will put ^{an} ~~and~~ to the scandal of the Reformed Church's work.

With reference to the action of the Mission providing that expenses of delegates from the Mission to the General Assembly of the Presbyterian Church in India be met by the Mission, I would ask whether the Mission ~~is~~ ^{is} ~~to~~ ^{to} ~~send~~ ^{send} ~~delegates~~ ^{delegates}, or whether this action refers to missionaries sent as delegates by their Presbyteries? If the latter, would the matter not fall under the provision of the Board adopted December 6th, 1897, as follows:

In reply to the request of the Nanking Mission to 'appropriate a sum of money sufficient to send three foreign and three native delegates to the first meeting of the Synod of North China, at Chafoo, May 19th, 1898', the board adopted the following Minute, and in view of its wide application directed that copies be sent to all the Missions: - 'Inasmuch as there are already six Synods and about twenty-five Presbyteries on the foreign field, and as their number and membership are steadily increasing, a continuation of the policy of paying even in part the traveling expenses of Commissioners, will involve a constantly enlarging, and, in the aggregate, a heavy expenditure of missionary funds. Moreover, the just claims of a healthfully expanding work, and the present and we fear the prospective inability of the treasury to adequately meet these claims, render it desirable to restrict expenditure for collateral objects in order that all possible funds may be available for direct forms of missionary work. Appropriations for the purpose now requested would virtually mean the dismissal of some native preachers in order that others might attend the meetings of their respective Presbyteries and synods at the expense of the Board. The Board furthermore feels that ~~it is~~ ^{it is} ~~as~~ ^{as} a point of principle and irrespective of the funds which may or may not be available, it is a serious question how far it is wise or possible for the Board to assume financial responsibility for the ecclesiastical meetings of the native churches.

The Board is in sympathy with the organizations of Presbyteries and Synods, on the foreign field whether the circumstances render them expedient. Hence, it regards the establishment of a vigorous and wisely organized Native Church as one of the chief objects of missionary effort. But the Board also believes that the Native Church should and must become self-supporting, and while it freely recognizes the necessity of giving some financial aid in the earlier stages, yet it feels that such aid does not properly extend either for the native or for the foreign missionary, to the use of missionary funds from America, for a class of expenditures which at home are generally borne by the ministers and elders themselves, many of whom are no better able to bear the expense than their brethren abroad."

This action was suggested by at least one mission field. It was supported by the practice in the home mission field. I think the only disapproval

Punjab Mission, 8.

of it that has been expressed was from the North India Mission, and it has been heartily received in some fields. It has been felt by the Board that the national Churches which have been established in the various fields should assuredly be self-supporting to the extent of maintaining their own judicatories, and that all members of the Presbyteries of these Churches should be on the same basis in the matter of financial provision for expense of the Church Assemblies. The action taken by the Board which I have quoted, to be sure refers only to the Presbyteries and Synods, and not to the General Assemblies. But the principle would apply in that case also, although the statement in the action of the Board that certain expenses ^{which} met by ministers and elders here at home, would not apply in that case.

Mr. Caldwell writes that he has decided to take some seminary work at home before seeking regular appointment, and we shall look forward soon to seeing him.

The appropriations have been already made out, so it was not possible for the Board to add the special item of 1200. Rupees, to provide for clerical work in the office of the Mission Treasurer; but within the limits of the appropriations made for the new year, the Mission is free to provide what it is able to and deems necessary in this direction.

It is a small matter, but it might be well to refer to the misunderstanding at the top of page 28 of the Minutes, regarding the reorganization of the whole system of the Board with reference to special objects. There has been no unusual reorganization, merely a gradual development of plans which have been under way for years. At least ten years ago the share system was adopted, in the effort to escape from the embarrassments and difficulties of the old highly specialized scheme of supporting individual native workers and scholars, etc. The Women's Boards found it very difficult to make headway in the matter, but they succeeded in doing so; and instead of individual objects, shares in their work were assigned. Then slowly the Board worked away from this to shares in classes of work, having in view ultimately, just that which we are now coming to, of shares

Punjab Mission, 7.

in Stations. At a recent Conference between the Women's Boards and the Assembly's Board, this plan was unanimously agreed upon. There has been no sudden change, however, nor has the change represented any alteration in policy. Mr. McMonaghy's influence has been very helpful in connection with the matter, and while he began his work with the old idea of the support of individual missionaries, he soon realized that the number of available missionaries was very limited, and that the more comprehensive plan, such as that of the support of Stations, in whole or in part, was the only practicable one. He and Dr. Bradt are doing most efficient work, and are combining in a very wise way, the idea of specific responsibility with plans of practicable administration.

I reported to the Treasurer the legacy of Mrs. Stebbins, and he desired me to inquire as to whether the legacy had been made to the Mission, or to individuals for the Mission, or to the Board. The Mission as such is not incorporated, is it, and could it legally hold a trust fund? I think Mr. Day's thought was that it might be wise, as in the case of all trust funds, that the legacy should be held by the Board, the income to be paid by the Treasurer of the Board to the Mission for the purposes designated in the bequest. What is to be done with the fund when the three girls have completed their education?

Mrs. Wood will be very glad to receive a list of corrections for the Year Book of Prayer. Even with the best effort and information, however, it is impossible to have the book accurate at the time of its use, as it needs to be prepared in the fall of each year, and there are constant changes in the location and work of missionaries made after the books has been prepared and printed.

Mr. Day tells me that he has not heard in his office, and I have not heard from the Treasurer of the Mission, regarding the appropriation of 10,000 Rupees, savings in the Women's Christian College, for the rebuilding of the old part of the Rang Mahal School.

I have reported to Mr. Sturges that portion of Mr. Gould's report of the industrial school at Saharanpur which would be of interest to him.

I hope that Mr. Hyde, as Chairman of the Committee which formulated the

Punjab Mission, S.

scheme for the better working of the districts, will keep the Board informed as to the operations of the plan adopted by the Mission, which seems so admirable in its outlines.

Dr. C. P. Newton writes of the prospect of his daughter coming out to India to keep house for him and her brothers, with the possibility of her offering herself later for the missionary service. In the event of her coming to be with him, Dr. Newton writes that he would need the salary of two-thirds of a married man's salary. I have pleasure in quoting the action of the Board when the matter was presented:

It was voted that, in the event of the going out to India of the daughter of the Rev. G. B. Newton, D. D., to keep house for her father and brothers, upon her arrival the salary of Dr. Newton should be made two-thirds that of a married missionary.

Last Fall, when the tidings of the Lienchow massacre reached India, Mr. Carter, who had just reached the Board, wrote to the Board offering himself for Mr. Deal's place. His baggage had not yet been unpacked, and he felt he could go on at once to Canton. It was uncertain, however, at that time as to whether it would be wise to reopen Lienchow immediately. The question of Mr. Carter's going to China rather than to India had also been considered before he had been assigned, and in view of several considerations, especially of his age, and the probability that he would find less difficulty with the language in India than in China, it had been deemed best to propose his going to the Punjab. Accordingly, I wrote in behalf of the Board, advising his continuance in the Mission to which he felt it right to believe that God had led him. The matter has rested heavily on his heart, however, and he writes again presenting the matter to the Board. It has been given careful consideration, and I do not need to say, most sympathetic consideration by the Board. In view of Mr. Carter's going to China, is his earnest desire to share in the reoccupation of Lienchow. There is also the fact of need in the Canton Mission, at other Stations even if Lienchow is not immediately reopened. On the other hand, there is the more difficult language to be learned, there is the loss of whatever progress Mr. Carter has made in his language stud-

Punjab Mission, 9.

ies in India, there is the disappointment to your Mission in the loss of a good man, and the delay to be involved in getting someone else to take his place. As for reinforcements in Southern China, they can be sent as readily from America. Weighing the considerations carefully, the only strong argument for Mr. Carter's going would appear to be his sense of duty ^{and} his strong desire. The Board is very slow to frustrate these. It is inclined to feel that the matter could be best handled by wise advisors near by, and it was voted, accordingly, to refer the matter with power to the Executive Committee of the Punjab Mission to act immediately. If, after conference or correspondence with Mr. Carter, the Committee thinks it best to advise his transfer to Southern China, it is authorized to do so, and the Mission Treasurer to advance him the necessary funds, in which case the Canton Mission should be notified immediately. If, however, the committee thinks it wisest that Mr. Carter should remain in India, which I am instructed to say on the merits of the question the Board feels to be the case, we are hopeful that Mr. Carter will accept this judgment as the confirmation of the wisdom of his assignment to India.

Mr. Marston, and Mr. and Mrs. Bishop of the Western India Mission, arrived safely on Sunday. We have heard of Mr. Jones' safe arrival in England, where he expects to stay a few months before coming on to America.

I hope that all the members of the Mission are well, and with warm regards, I am,

Your sincere friend,

Punjab Mission, P. S.

May fourth, 1906.

Since writing this letter, the books have been closed, and I am sorry to have to report a deficit of more than \$70,000. Added to the \$40,000 deficit of the preceding two years, the Board will go up into the new year with the necessity of raising a total budget of nearly \$1,200,000. I hope that every member of the Mission will cooperate in leading the churches to give this amount, making every effort with friends and acquaintances and churches and societies at home to induce them to increase their contributions, so that this great sum may be raised.

On rereading my letter, it occurs to me that you may gain the impression that Mr. Whitlock is not coming out this year. He is fully intending to do so, bringing with him a wife. He has had a good year at Glasgow, and I think will make a very useful and efficient man.

I have had a long talk with Dr. Wherry this afternoon. He said that Wherry arrived yesterday, having had a good passage as far as Italy, but on the unpleasant one from there on, as the ship was overloaded with immigrants. We have discussed almost all the points touched upon in this letter, and many others besides, and he has thrown some light on the matter referred to on page five of the letter, with reference to the travelling expenses to the General Assembly, pointing out that this is not so much the expense of the regular Presbyterian delegations, which are involved, as the expense of the missionary delegates sent in addition to the regular Presbyterian delegates as provided in the Constitution of the Church. The question might be raised, however, whether missionaries being members of the Presbyteries are entitled to go as members of the Presbyteries, there was ^{not} likely to be a sufficient missionary representation. Dr. Wherry says that there would be, but that unless there were these ^{out} Mission delegates, the other representatives sent by the Presbyteries would not contain a sufficient number of native representatives. I think in no other field is there any such arrangement, and all commissions go up as from the Presbytery alone. I shall be glad to lay before the Board any further representation for the Mission.

It has been very good to see Dr. Wherry, and to have a whole afternoon with him, asking questions and getting information, and hearing the last word regarding all the members of the Mission.

P. S.

V

May first, 1906.

The Rev. Roy H. Carter,
Ferozepore, Punjab,
India.

My Dear Mr. Carter:-

I am just sending by this mail a letter to the Mission, in which you will find a paragraph that will be of special interest to you. Your letter of February thirteenth, regarding your offer to go to the Canton Mission, was laid before the Board, and it was voted to refer the matter to the Executive Committee of the Punjab Mission with power. You may be caught in the district when these letters reach Ferozepore, so I will quote herewith the section from the letter to the Mission which will be of special interest to you:

Last fall, when the tidings of the Lienchow massacre reached India, Mr. Carter, who had just reached the field, wrote to the Board offering himself for Mr. Peale's place. His baggage had not yet been unpacked, and he felt he could go at once to Canton. It was uncertain, however, at that time as to whether it would be wise to reopen Lienchow immediately. The question of Mr. Carter's going to China rather than to India, had also been considered before he had been assigned, and in view of several considerations, especially of his age, and the probability that he would find less difficulty with the language in India than in China, it had been deemed best to propose his going to the Punjab. Accordingly, I wrote in behalf of the Board, advising his continuance in the Mission to which we felt it right to believe that God had led him. The matter has rested heavily on his heart, however, and he writes again, presenting the matter to the Board. It has been given careful consideration, and I do not need to say, most sympathetic consideration by the Board. In view of Mr. Carter's going to China is his earnest desire to share in the reconquest of Lienchow. There is also the fact of need in the Canton Mission at other Stations, even if Lienchow is not immediately reopened. On the other hand, there is the more difficult language to be learned, and the loss of whatever progress Mr. Carter has made in his language studies in India. There is the disappointment to your Mission in the loss of a good man, and the delay to be involved in getting someone else to take his place. As for reinforcements in Southern China, they can be sent as readily from America. Weighing the considerations carefully, the only strong argument for Mr. Carter's going would appear to be his sense of duty and his strong desire. The Board is very slow to frustrate these. It is inclined to feel that the matter could be best handled by wise advisers near by, and it was voted, accordingly, to refer the matter with power to the Executive Committee of the Punjab Mission, to act immediately. If, after conference or correspondence with Mr. Carter, the Committee thinks it wisest that Mr. Carter should remain in India, which I am inclined to say on the merits of the case the Board feels to be the case, we

Mr. Carter, 2.

are hopeful that Mr. Carter will accept this judgment as the confirmation of the wisdom of his assignment to India.

The Board was very anxious not to do injustice to you, on the one hand, and equally anxious on the other not to do injustice to the Punjab Mission. As I have stated, just as a matter of calm and impersonal judgment, the Board would naturally feel that it was wise for you to remain in India. But if your feeling in behalf of China is so strong that you could not really be contented in India, or go on and work efficiently there, the Board realizes that both for the work's sake, as well as yours, it would probably be wise for you to make the change.

Are you sure that you have gone down to the bottom of your own disposition? You know that if you went to the Canton Mission, the Mission might feel that there were greater needs for you in Shek-lung or Yung-Kong than in Hienchow, and you might not be assigned to Hienchow; although of course your desire to go there would weigh heavily with the Mission. You know, further, that you will have a very much more difficult language to learn, a language which many never learn efficiently. Are you sure, therefore, that having made the change, something else might not beckon with what seems like still more imperative call from God? I cannot answer all these questions, but it seems only right to raise them for you to answer carefully and prayerfully.

The Board will feel no disappointment or disapproval if the Executive Committee decides in favor of your transfer to Canton. Although, if the Board had decided the matter here, I think its judgment would have been carefully but firmly in view of your remaining in India. At the same time, it realizes the importance of the personal element, and felt that the decision could only be wisely made by judicious men near at hand who could consult with you.

I am glad you have got into the district work, and I suppose that already you have begun to feel the attraction of it, at the same time that you see the immense difficulties and the long patience necessary if the right work is to be rightly done. There is the greatest need of men who will take up this work and organize it, and give years to it, and who have that spiritual genius which

Mr. Carter, J.

enables them to combine energy and enthusiasm and patient zeal with tireless patience and unwavering persistence.

I was very much interested in a section of Mr. Selwick's last report, in which he sets forth his plans for the evangelization of his district. I think you will be interested in what he writes, and may get some helpful suggestions from it:

The Station has a very definite plan of country work which it earnestly hopes it may be allowed to carry out in detail. It believes that to succeed something will accomplish more than scattering shot promiscuously. Its aim is, after apportioning the prefecture with its sister society, to give every part of the territory a knowledge of the Gospel. This it undertakes by systematic visitation by the foreigner, reinforced by more frequent and equally systematic itineration by Chinese evangelists resident in their fields. Every worker is expected to be an itinerator, and even our city evangelist is responsible for two or three distant chapels north and south of the city, each of which he visits every other week. The plan is to open four fields or circuits, corresponding roughly to the four points of the compass, each field to be visited once every three months by the missionary. Each field consists of seven or eight chief market towns, at a central point in which a Chinese evangelist resides. He has a regular schedule, according to which each town in his circuit is visited every month, several days being spent in each place. Three of these fields are already being worked by the missionary, and in two of them a Chinese evangelist is now resident, while a third worker is available whom we hope to start in the third field this winter. This plan has the following advantages: (1) It makes the largest possible economy of men and money, while at the same time providing for an extensive but thorough evangelizing. (2) It prevents what is one of the sorest dangers of our native evangelists - idleness, and consequent temptation. The trust that idle hands are Satan's workshop is nowhere more forcibly illustrated than in the case of a Chinese worker set down with no other duty than looking after a chapel in a small town, or a larger one. (3) Such itineration certainly tends to foster an evangelistic spirit, while the sitting spider-like day in and day out in a chapel, waiting for the flies that chance to fall into the net, does not foster such a spirit. (4) It helps to make self-reliant Christians, and encourages self-support. By this plan no town can get a hold on an evangelist as their pastor, and just absorb him without any compensation. Every worker supported by foreign funds is a pastor *in loco*, or in other words, herald to the unevangelized, and when any town or towns feel that they must have more pastoral care than the itinerator can give them they will be expected to provide the means for it. For this territory, extending in Chinese miles (three of which equal an English mile) southward 150 miles, westward 110 miles, northward 150 miles, while eastward the distance will be more, we expect to use only four men beside the missionary, paid with foreign money.

But in order to carry out this plan with any hope of effectiveness, two other items of expense besides evangelists' salaries are absolutely essential. These are (1) their itineration expenses, and (2) money for chapel rent. If we cannot have the money for these the evangelists might about as well be dismissed, and for the following reasons. First, the whole essence of this plan lies in the idea of itineration, and without an allowance the worker positively cannot itinerate. Second, while in the beginning one can preach on the street, it is hopeless to expect any progress if this method is kept up indefinitely. There must be some place where hearers can gather. Experience teaches us that it is almost impossible to depend on the fairs. And in this field at least it is not

can be done. The words of a missionary of experience in China are doubtless true that, "the first people who come to you in a place are rascals." What is wanted is your prestige, not your message, and the casting your lot with such characters may hopelessly prejudice your cause with the right minded people of the place. The only alternative is to rent a chapel or buy with Mission money. It is most important that in each of these three fields we should have without delay at least five chapels."

I hope that you are very well, and I need not tell you with what interest we shall wait the report of the decision with reference to your future work.

Your sincere friend,

The Rev. Walter J. Clark,

Lahore, Punjab, India.

My Dear Clark:-

I enclose herewith a copy of a letter to the Mission, which I think will give you enough reading matter for one mail. But I do not like to send off Mission letters without just a word of personal greeting to those to whom they are addressed. Usually it is possible also to acknowledge personal letters. I think the only one of yours, however, which I have not acknowledged is a note of December seventh, in which you refer to the Woodstock School accounts. I gather both from your note and from the Minutes of the Mission meeting, that shortly after December 31st we would receive an audit of the school accounts up to that date. I have inquired in the Treasurer's office and they say that no such audit has as yet come.

You will be sorry to know that the year closed with a deficit of more than \$20,000. We have about \$40,000. left from the preceding year, so we are going up into the new year with a tremendous responsibility. As far as the ten to the Mission, the regular budget will be \$1,005,000., and we shall have to be added the more than \$110,000. of deficiency. It will be necessary for us all to put forth every effort to influence all possible contributions.

I enclose herewith a note for Mrs. Clark. Will you kindly hand it to her? It is in answer to her good letter of last August.

With warm regards.

Your sincere friend,

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May fourth, 1901.

Mrs. Eliza H. Carleton,
Kotgarh, via Simla,
North India.

My Dear Mrs. Carleton:-

I have just been telling Miss Dickie what I think of you. Which is absurd. It is six and one-half minutes after ten in the morning of May fourth. I do not know what time that is in India. If you can remember what time it was, and also can remember the temperature of your respective ears, and also if there is any truth in that old superstition, then you will know what Miss Dickie and I think about you! Miss Dickie tells me that she has not seen you since she is going to do. The next time you come home, if you want to see her, you will have to stop on your way out or coming back at Niagoo; for she is going out this fall to the central China Mission. I would like to go out myself, and I would like to see you all going to Ani. I love the mountains, and the free life, and I wouldn't object a bit to running such a place as you are running, and to carry on such a work as you are carrying on, in sending your produce up to Simla. I think that you are not doing any work, as far as I can judge from your letter to me, and your letter to Miss Dickie, that is not entirely worthy.

Did you have that photograph at Simla taken on the occasion of some call you were making upon the Vicerey? It is a beautiful picture, and I am delighted to have it. I like it exceedingly. Only you must not get vain in looking at it. The copies for Miss Dickie and Miss Dickie's mother and her mother, and they both got theirs at once.

I got also the copy of "Wae Willie Winkey" and the other stories which you so kindly sent, and "The Land of Records and Other Stories" by Mr. Metzmore. I was delighted to see them. The "Wae Willie Winkey" I have loaned to a man

Mr. Carleton, 2.

here in the city, who is having a hard struggle of it, and who told me that he had nothing to read, and wanted a few books for the evenings. Mr. Wetmore's book I have never seen before, and I recognize I am going to get a good deal from it. I am very glad to have it from you, and with some passages marked by your hand. I saw a few of these papers in the Indian Witness, but not very many of them, and I am glad to have the old ones to preserve and the ones I have not read to read.

We did not receive the Minutes of the Mission Meeting until two weeks ago - six months after the meeting was held. I suppose a copy was sent to you, but as at the time you write your last letter to me you had not yet heard the decision of the Mission, it is possible that you have not even yet had a copy of the Minutes. The Resolution of the Mission was as follows:

"The following resolution was adopted regarding Mrs. M. M. Carleton and the estate at Ani: -

"A statement was made by Mrs. M. M. Carleton, in which she expressed a desire to be recognized as an Honorary Member of this Mission, and claimed such recognition on the ground of action taken by us in 1898 (cf. Min. p. 5). She further proposed, upon condition that on this point, we accept her view, to make over the Ani Estate to the Board."

"After a most thorough and prayerful consideration of this matter in all its bearings, the following action was taken:-

"1. We have heard and considered the proposals made by Mrs. Carleton in the light of the action taken by this Mission upon several occasions since the death of the late Rev. M. M. Carleton, and also having before us the action of the Board, reported to us in a letter from Mr. Spear, dated February 19th, 1900.

"2. It is clear that the action of the Mission (cf. Min. 1898 p. 5) does not give to Mrs. Carleton any status as a member of this Mission. That action was of the nature of a suggestion which never came into force, and which was rendered imperative by subsequent action of the Board.

"3. In our judgment it would be unwise to accord to Mrs. Carleton the position of an Honorary Member of this Mission.

"4. We would, however, recommend, -

- (a) that she be recognized by the Board as a Missionary honorably retired, and
- (b) that it grant to her an allowance of Rs. 50 a month for the remainder of her life."

At the first meeting after the receipt of the Minutes all the items in them calling for the attention of the Board were laid before it, including these Resolutions. I have just been writing to the Mission in reply to the Minutes, and have reported the action of the Board as follows:

The action of the Mission with reference to Mrs. Carleton was laid before the Board, and, while retaining the most kindly feelings toward Mrs.

Mrs. Carlton, 5.

Carlton, and the greatest desire to comply with any proposition from the Mission, the Board was inclined to think that the Mission's recommendation would scarcely come within the competence of the Board in view of Paragraph 50 of the Manual. There seemed to be no reason, however, why Mrs. Carlton should not be receiving an allowance from the Board of Ministerial Relief, and I am writing to Dr. Agnew to inquire whether she would not be in all justice entitled thereto.

I am writing to Dr. Agnew, and shall let you know as soon as I hear from him.

I am sending you a copy of "The Seven Dreamers." The story of "Story-telling Lib," is not in this book, but "Fishin Jimmy" is. "Fishin Jimmy" is perhaps the best of the stories, but there are some others which go very close home to one's heart. I hope they will give you some quiet, pleasant evenings.

I have been reading on the trains the last few days, Peabody's "Jesus Christ and the Christian Character," and Bourne's "The Eminence of God." They are both good books, and I have got a great deal from them, but I can criticize both at many points. The ease with which one sees what he regards as the inadequacy of the wrong emphasis in another man's views, ought to make him very modest about his own. If others manifestly err, we may be sure that we are doing the same thing. I think the same ground for humility applies in the realm of character as in the matter of opinion. The thing that seems to me most real and most pathetic in life is our blindness to our own faults. Many of them we see, but many others we do not see. If we saw them, we would contend against them. But either we do not see them, or else we once did see them and went on harboring them, so that they got themselves settled in our lives, and we no longer notice them. It seems to me that one of the services we most need at Christ's hands is the service of exposure to ourselves. And I have wondered whether one reason for the temptation to hide the living Christ sometimes behind an orthodox opinion about Him, may not lie in the fact that if we let Him come too near, He lays in too much nakedness our own unworthiness and unlikeness to Him. How good those spiritual experiences are in which we awake to a real rejoicing at His loving nearness, searching us with His undeceivable eyes, and offering us at the same time, at His gracious hands, the strength that we need in order to conquer the evils which He lays bare, and to

Mrs. Carleton, 4.

achieve the works which He encourages us to believe we can do in His strength!

I hope that you are well, and are not working too hard. I read this morning some verses in the Church paper published by the Crescent Avenue Presbyterian Church of Plainfield, which I think will please you:

"He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter,
Who complained that hope was dead;
He had time to help the cripple
When the time was rough ahead;
He had time to guard the orphan,
And one day well satisfied
With the talents God had given him,
He closed his eyes and died,

"He had time to see the beauty
That the Lord spread all around;
He had time to hear the music
In the shells the children found;
He had time to keep repeating
As he bravely worked away;
'It is splendid to be living
In this splendid world to-day!'"

said

"But the crowds - the crowds that hurry after golden prizes -
That he never had succeeded,
When the clouds lay on his head -
He had dreamed - 'He was a failure,'
They compassionately sighed,
For the man had little money in his pocket when he died."

With warm regards.

Affectionately your friend,

S.

May 10, 1900.

Mrs. W. C. Carleton,
Rohgarh,
Via Simla, North India.

My dear Mrs. Carleton:

Since writing to you the other day, I have received a reply from Dr. Agnew ~~from~~ my letter to him. He writes

as follows: "Mr. Carleton seems to have spent his life in missionary work, and I see no reason why Mrs. Carleton should not receive aid from the Board of Relief. How much the Board can give her, will depend upon her circumstances.

Enclosed I send you a Form of application for a widow. Please send her this Form and tell her to fill all the blanks. Then if she is still a member of a Church in India, tell her to send the application to the Stated Clerk of the Presbytery in which her Church is located, and have the Presbytery recommend her to the Board for such an amount as they think she should receive and forward the application to our Board, and the Board will act upon it at the first monthly meeting after its reception.

If she is a member of a Church in this country, she should send her application to the Chairman of the Presbyterian Committee on Ministerial Relief in the Presbytery in whose bounds her Church is located. If she is a member of a Church in this country and does not happen to know the name of the Chairman of the Presbyterian Committee, she can send the application directly to the Board of Relief, stating what Church she is a member of and I will take care of the matter for her.

I enclose herewith the blank which he sent. Will you not fill it out and send it to him, or if you prefer, return it to me and I will send it to him.

I hope you will not feel any hesitation whatever about doing this. Nothing could be more fitting or proper than just such provision as this. The Mission has recommended it to our Board, but as I wrote to you and to the Mission, the rules of the Church lay this duty and privilege upon the Board of Ministerial Relief, rather than upon our Board in the case of Foreign Missionaries, of the Home

S.

May 18, 1907.

Mrs. E. C. Carleton. -2-

Board in the case of Home Missionaries. We have just arranged this with the Board of Ministerial Relief for Mrs. Brown, the widow of the Rev. Hubert W. Brown, one of our choicest Missionaries in Mexico, who is left by her husband's death with three boys to provide for and educate.

Since writing to you last, I have been reading some of Mr. Messmore's sketches. I recognize a number of them as sketches which appeared in the "Witness". They are very fresh and suggestive. The difficulty is, however, that it is so hard to suggest the constructive solution and so easy to point out negatively the errors and weaknesses.

I had a good talk with Dr. Wherry the other day, who spoke very cordially of his regard for you and of his confidence in you as a devoted and consecrated woman. I think it was he who told me of the things attributed to you of some of the good roads which seem likely to increase the value of Ani.

I am very happy with Miss Dickie with her happiness at the prospect of soon being in the work which has so long been in her heart, but I am not happy at the prospect of losing her here.

This is just a little post-script of a note to follow the other I wrote you the other day. With warm regards,

Affectionately yours,

I should not be writing to you at all, but I find that in
 writing to you, I have had your good letter of Feb.
 22nd, which Miss Salt has taken to you.

Of course we will do all we can here to send material that
 comes from you and from outside to the home church, but we are
 almost entirely supported by a church, usually the church
 of the local society. I should think if you would write
 a quiet ray note to the church that that would suffice. I cannot
 believe that you would send it direct to the interesting letters
 in view of the kind of people you write to, and perhaps you would
 be more willing to write to them in that way.
 I hope that you will write Miss Salt in reply to her letter and ad-
 vise that you will write her and that she will be glad to hear
 from you. I will write her again, to let her know, but I think
 it is only a short letter. Our church is supported by the
 church of the local society. I hope that you will write to
 Mr. Dunlop in Japan. He is one of
 the best of our people. I hope they will be very

the fact that the relationship between the church and the state is a subject of great importance to our people, especially to those who are interested in the welfare of the community. It is a subject which should be discussed in the most open and candid manner possible.

If I were you I would write a very good short letter, giving your views on this subject. Dr. Lewis would be glad to discuss this subject with you at the next meeting. This subject is one of the most important of the day. I think it was in the last report of the committee that you mentioned this subject. I have told many people that they should write to you about this subject. You must often write to me about this subject. If you just sit down and write me a few lines and send it to Mr. Lewis, I will give it to the people of the church. It is a very important subject and I hope you will write to me about it. It is a subject which should be discussed in the most open and candid manner possible.

I send herewith another copy of the little leaflet which was sent out to the members some time ago, regarding a quarterly letter. It is the kind of letter which you ought to write to me about.

Very cordially yours,



May 23rd, 1906.

Mr. John Jolly,
17 Lansdowne Avenue,
Toronto, Ontario.

My Dear Mr. Jolly,-

We have written to Clifton Springs stating that you will go about June 1st for the month of June, and asking that one of the Board's rooms be placed at your disposal. In view of the large number of people who desire to be at Clifton Springs during July and August, the Sanitarium does not regard the privileges enjoyed by our Board during the rest of the year as applying to these two months, so that we cannot put the endowed room at your disposal more than the month of June. I trust that your stay there may be of great benefit to you.

With kind regard to Mrs. Jolly and yourself, I am,

Your sincere friend,

Dic. RES/NIM

May 24th, 1906.

The Rev. U. S. Grant Jones,
 Stone Court,
 Greenhith Kent,
 England.

My Dear Mr. Jones,-

Your good letter of April 10th was duly received, and I gave the note, which you enclosed for the Treasurer, to the new Treasurer, Mr. Dwight H. Day. You will be glad to meet him when you come home; he is a very friendly and devoted man.

I am glad that you and your family had a safe journey and one so smooth and pleasant. Dr. Marston came on to New York on the same steamer with Dr. and Mrs. Sherry. I did not see her, though I had some good talks with Dr. Sherry. He had had a fine time at the Conference on Mohammedan work in Cairo.

Dr. Lucas and his wife, of the North India Mission, got in last week. Dr. Lucas's throat has been troubling him a little, but I hope he may soon be quite himself. He and Dr. Sherry ought to be able to accomplish a good deal for the mission work in India during this year's furlough.

Looking forward with great pleasure to seeing you in due time, and with kind regards to Mrs. Jones, I am

Very sincerely yours,

Res. RES/FIM

S.

June 13th, 1906.

To the Punjab Mission:

My dear Friends:

There have been several small items of business which have recently come before the Board from the Mission, but I have delayed writing about them until after the new missionaries conference, when final adjustments of appointment and assignment have been made for the year. I rejoice now to be able to make known the appointment of Miss Jess E. James. Some of you already know of Miss James through her having been connected with the Board of Directors of Woodstock. Miss James is a graduate of Vassar, who applied several years ago for appointment, and was appointed, subject to the question of health qualifications. After repeated medical examination, the Board's advisors, together with the medical missionaries who were present at the new missionaries conference that year, recommended that Miss James be not sent out at that time. Miss James was appointed to the Joshi Gakuin, the leading girl's school of our mission, if not of any mission in Japan. She has waited patiently, during the last year acting as Secretary of the Young Women's Christian Association of Oberland College. Her medical advisor there has made a full report to the Board's advisor here, and they are agreed in approving Miss James going now to conditions that will not be inconsistent, and she has been appointed and assigned to the mission, with reference to the work at Woodstock, although she understands that the question of her assignment is not determined by the Board, but is left to the mission, and that the mission is free to assign her to what work and what location it deems best. At the same time, the Board has had in mind the work at Woodstock, in order that Miss Clark might take up

-2-

the work on the Plain, as planned by the mission.

Miss James' support is guaranteed by the Sunday School of the State St. Church, of Albany, where she has grown up.

I trust that this re-inforcement, if Miss James is located in the School by the mission, may enable the School to realize all the hopes of those connected with it, and help the mission with reference to its inefficiency and its financial administration.

The question of Mrs. Forman's return on furlough in the Spring of 1907 has been laid before the Board and the following action was taken:

"The appropriations for the year, having already been made out, the Board expressed its inability at this time to add items for the return of Mrs. G. S. Forman on furlough this fiscal year, but will include the items for travel, etc. in the appropriations for the fiscal year 1907-08, with the understanding that while the expense will be provided in that year, Mrs. Forman may come in the Spring of 1907, if the Mission deems this wise."

The request of the Executive Committee of the Mission in behalf of Dr. Vannman for authority to use 360 Rupees out of excess medical fees for the payment of her rent has been approved. I think the Mission Treasurer was right in regarding this as an item calling for the Board's sanction, and not falling under the amendment of paragraph 45 of the Manual in my letter of October 11, 1905.

An impression seems to prevail in the two North India Missions that the Board has adopted the plan of the addition of a six months furlough at the end of a five years term of service. That plan has not yet been adopted by the Board. It was a plan that would seem to call for application from some other missions, as well as in India, and the Board was not prepared this last winter to adopt it. The appropriations for the current year were not made out so as to cover the travel expenses in cases which would fall under the proposed rule. The appropriations, as you know, aggregated \$1,086,000.

and the deficit of last year of \$72,000, and the deficits of the two preceding years of over \$40,000, involve a total liability of \$1,200,000 for the fiscal year. With such a heavy budget and the importance of keeping down the expenses of the year, in the hope of going to the next Assembly without deficiencies, the Board does not feel that it can add special appropriations, except where these are absolutely necessary. Accordingly, in the case of Mr. and Mrs. Gould of the Punjab and Mr. and Mrs. Smith, of the North India Mission, the Board feels that action must be taken on the basis of the existing regulations and not on the supposition that the new furlough rule is in effect. If Mrs. Gould and Mrs. Smith should return on health needs, the Board will, of course, approve of their doing so, on the basis of ~~medical~~ action and health certificate, although it would hope that Mr. Gould and Mr. Smith might be able to continue their work, unless the condition of Mrs. Gould, or Mrs. Smith, should absolutely require their return, or the return of one of them, to the United States.

In connection with her furlough next year, Mrs. Forman writes that she had been under the impression that her furlough would be due after seven years term of service. I presume this impression arose from the fact that under the former Manual, the first term of ~~XXXXXX~~ single women was seven years, but this rule never applied to the second term, and some years ago was changed, whether wisely or not, so as to make no difference between the first and the second terms.

The General Assembly has just adjourned, after a very good session. The election of Dr. Corbett as Moderator brought the foreign missionary interests in the fore-ground from the beginning, and, as usual, those interests received the ~~XXXXXX~~ warm and even

the affectionate attention of the Assembly. Union with the Cumberland Church was formally approved. That will mean consolidation of our foreign mission work with the Cumberland Board in Mexico, Japan, Hunsan and China. The Assembly asked the churches to increase their contributions to foreign missions one-third, but it has not authorized the Board to undertake any apportionment plan, without which I do not believe that any action of the Assembly with reference to advanced contributions will be effective. You will probably receive, in time for consideration at the fall meeting, a some-what elaborate statement on the question of the enlargement of the missionary activities of our Church.

I hope that all the members of the Mission are well and with warm regards, I am,

Your sincere friend,

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June 12th, 1906.

Dr. Emily Marston,
Maryville, Tennessee.

My Dear Dr. Marston:-

I was very glad to get, the other day, your good letter of June sixth. I hope you are having a thorough rest in Maryville, and am glad that you have the prospect of various Summer Schools and Bible Conferences before you.

I heard through a letter from Mr. Fleming of the fact that Dr. Griswold's little boy had plague. Mr. Fleming wrote reassuringly, however. I am sorry the Griswolds have had so much sickness the past year.

I expect to be down in your part of the country at the end of this week, and wish I had time to go out to Maryville; but I shall not. I expect to attend the Southern Students Conference at Asheville, but must go on Monday, to the Conference in the Central West, and thence to the Silver Bay and Northfield Conferences.

I shall look forward some time during the year to seeing you.

With reference to books, I suppose one of the best books on ~~Prophets~~ tions, is Milligan's volume in the Expositors Bible Series. Probably the best book on the Minor Prophets is George Adam Smith's book on the Twelve ~~Prophets~~ in the Expositors Bible Series.

Very cordially yours,

Robert P. Speer

M.

July 5th, 1906.

Mrs. G. W. Forman,
121 Beall Avenue,
Wooster, Ohio.

My Dear Mrs. Forman,-

I wrote some time ago to Mrs. Forman and to the Punjab Mission, with reference to her return this coming spring. I do not remember any word whatever from her regarding her coming this autumn. Her furlough would be regularly due in the spring of 1908. The action which was taken with reference to her anticipating her furlough a year and coming in the spring of 1907, was as follows:-

"The appropriations for the year, having already been made out, the Board expressed its inability at this time to add items for the return of Mrs. G. S. Forman on furlough this fiscal year, but will include the items for travel, etc., in the appropriations for the fiscal year 1907-8, with the understanding that while the expense will be provided in that year, Mrs. Forman may come in the spring of 1907, if the Mission deems this wise."

I am very sorry to know that the work is being so broken up by plague and sickness, and I trust that Dr. Forman himself is very well.

With kindest regards,

Very sincerely yours,

July 11th, 1906.

The Rev. H. M. Wherry, D. D.,

River Forest, Oak Park,

Illinois,

My Dear Dr. Wherry:

I have just received your letter of the ninth. I can report one estimate for Volume II. Reckoning that the book contains 75,000 words, and will make 275 pages, the same style and size as the pages of Volume I, I can get 1000 copies for \$520, or 2000 for \$660. If the book is larger or smaller than the estimated size, of 75,000 words, there will be a reduction or addition on the total estimate, of \$1.85 per page on a one thousand edition, or \$2.20 a page on a two thousand edition.

This is a very reasonable estimate, as it seems to me. I shall get another one, however, to see if we can do any better.

If Mr. Gentle-Cackett fails you, we shall have to make some other arrangement for financing the publication, but I think we can handle it all right. If you know of anyone, however, who would like to put up the money for the expense of getting it published to get it back from the sales, or who would make a contribution enabling us to sell the book at less than cost, it might be well to try to get such help.

Very cordially yours,



July 11th, 1906.

The Rev. C. B. Newton, D. D.,
Jullundur City, Punjab, India.

My Dear Dr. Newton:-

Your good letter of June 7th was received just a few days ago, and I have also to acknowledge your good letters of May second, third and tenth and April twelfth. I have written to your daughter, sending her the papers, and shall hope to hear soon from her.

Your letters of May third and tenth referred to Dr. Vrooman's rent and Mrs. James's return on furlough, and were answered in my letter to the Mission of June 11th.

We are delighted with the prospect of the clearing up of the Woodstock deficit, and I wish that Dr. Mitchell could keep the accounts in her hands, with advice and counsel from you as Chairman of the Board of Directors. We should like to be saved then from so many of the heartburnings and anxieties of the last few years with reference to the school.

Unless the withdrawal of Miss Clark from the school and the appointment of Miss James leaves it only just where it was before, in the matter of its teaching staff, I suppose that Miss James' appointment will make the financial problem a little easier. I am glad to hear that Miss Morris is doing well. I hope that Miss James may prove herself all that we anticipate she will be, and that the work of the school may become so thoroughly efficient and the administration of the school so satisfactory, that all discontent with reference to it may be allayed.

We have had delightful sunny weather here thus far. I trust that you may not have had too trying heat. Dr. Wilson, of the Western India Mission, who was in the other day, told me that we never knew what heat was in New York City; and that, Mrs. S. E. Newton writes in a letter from Henry Forman, he speaks of the thermometer being 100 degrees at midnight in his room in Jhansi. Dr. Wilson says that he does not mind the heat at all, and Mrs. Newton says that Mr. Forman is a salamander. But I

Dr. Wherry

know a good many people, even missionaries in India, who have minded it in New York City; but I suppose that is partly due to the fact that you are not as sensible here as you are in India in the matter of our dress in the summer time. Still, it would be a little dangerous here to go around without any warm clothes on when you were in India, because you might go away from home and the thermometer drop in one day thirty or forty or even fifty degrees.

Dr. Wherry was greatly delighted with the Conference on Missionary Work for Mohammedans in Cairo, and all those who were there seem to have been profoundly impressed by the meeting.

With warm regards, and trusting that you and your sons are very well,

I am,

Your sincere friend,

Mr. Forman, J.

P.S.

You wrote in one of your letters in behalf of the mission, with reference to the proposed five year term of service and six months furlough. Some who have written on the subject have expressed their disapproval, on the ground that it will be very hard if there is a practice of going home at the end of five years and six months to stay for eight, while at the same time the six months furlough has its drawbacks, because if it is taken in our summer, it means that the missionary loses the bracing effects of our full year, with its changing seasons, or, on the other hand, it means that the missionary leaves India after the heat to arrive in America at the beginning of the winter and leaves America at the end of the winter to plunge into the heat, while another missionary wrote that in his opinion, this would be very disadvantageous and dangerous to health, whichever choice was made. The subject is under consideration, however, only it seems to me it ought to be thoroughly thought out by the Missions, before any change is made, and while the change would be in the form of presenting an alternative, yet the probable consequences need to be thought of, inasmuch as there will be a strong tendency to choose the shorter term, and then, under the pressure of the difficulties of that plan, to make changes which will even more disrupt the continuity and persistence of the work.

R.



July 24th, 1906.

The Rev. John M. Forman,
Saharanpur, India.

My Dear Forman,-

I am ashamed to think that so much time has elapsed since I wrote to you last. You may be sure that scarcely a week goes by without my speaking of you. This last summer at the Student Conferences, your name was often mentioned and your influence recalled. LaFlamme, whom you will remember very well, who was at the Student Volunteer Convention in Nashville, and who has been working among other conferences since, traces back his missionary purpose to the influence of your visit to Toron to twenty years ago. You do not know how living your influence is still in these Student Movements and throughout the colleges of the country.

I rejoice in all the tidings of your most effective work and I hope that God is going to make you even more a blessing than he has in the past. I rejoice to think of you as helping to mold the preachers and workers, for surely if there is one great need, it is this, to ^{have} high expectations and great spiritual attempts open the way for the churches that we are building. I was thinking of this matter this morning, in connection with our Lord's call to his first disciples. He did offer to make them great or rich or famous, nor did he, at the first, say anything about making them better or happier men. He promised to make them influential and to give them power to help others. There was a great lesson in this, it seems to me, a great tribute in his method to the unselfish capacities of human nature. He confidently expected that the men to whom he made this proposition would respond to it and he got what he expected. There is a great principle of character and service here. Many men disappoint us because we expect them to. In all work for man, the more we count upon from them, the more they feel we trust them to show largest capacities, the better results we shall secure from them. In foreign

Mr. Hand, L.

missionary work, I believe many a native church is weak and dependent and unbarbaric
 sarily because nothing else has been expected of it. Many a reformed drunkard
 has undone his reformation because he was expected to undo it. On the other hand,
 again and again men did even the impossible under Jesus' encouragement that they
 could, and that miracle has not been confined to Jesus' day. Our Lord believed
 that the prospect he held out would draw men, the kind of men he needed and the
 world needs. He was confident that no other inducements were required and the
 issue justified his faith, with no offer of money or honor or ease, with the
 frank assurance that instead there would be poverty and shame and peril and death.
 He still got his men and gave the world its salvation. I believe that the same
 method can be operated still. One of our best men from China wrote me just
 the other day on this same point:-

"I believe far more than ever in the tremendous potential power of
 the Chinese student, and that the future salvation of China is with him rather than
 with us foreigners. They must have their eyes opened. They must be made to
 see visions of what God can do for China through them, and then they must do it
 as a general rule, without financial help from us. We must equip them with the
 best of education, give them the call, show them the vision, and then send them
 forth! Such men, without a cent further from us, can organize schools, start
 charities, open the eyes of the blind and save souls. And I have many infallible
 proofs of what I say, proofs from my own small experience and proofs from the
 experience of others."

I believe that an ideal like this would simply transform our work. I suppose that of
 all of the mission fields India is the hardest in which to introduce such an
 idea, but even there surely it can be done, and I do not see why we cannot do it
 in our church, without waiting for other churches and without surrendering the idea
 of a national spontaneity to the new Indian Missionary Society.

In a note last year to Mr. Hand, you spoke of not receiving
 any of the North India Mission letters. The difficulty was that there were so many
 stations that we could not make enough copies and we had to ask some stations to send
 their copies on to other stations. If they do not come to you in future, could
 you not ask the Meth people to send their copy to you and give it back afterwards?

I hope that you and Mrs. Forman are well and with warm regards to
 you both and to Florence, I am,

Very affectionately yours,

August 10, 1906.

Mrs. M. B. Carleton,
Kotgarh, via Simla,
North India.

My dear Mrs. Carleton:

Your good letter of June 15th was duly received and I was very glad to have it and the postcard of June 13th. First of all, I think you will not be displeased with an extract from a letter from Mr. Ivey of Allahabad College, written after his visit to you in which he says,

"After a day at Mrs. Carleton's at Kisaulu, and our first walk, from Kisaulu to Sebati, we spent nearly another day with Dr. Carleton. Since meeting these two people I am convinced people may live in India, even as missionaries, and still retain happy dispositions and the joy of living. It was a pleasure I shall not soon forget to meet them. We spent a Sunday with Mr. and Mrs. Patterson, Mrs. Patterson being formerly Dr. Morris of Allahabad. Nor did this stay in Simla change the impressions I received from the Carletons. We did get tired sometimes from a climb in the hot sun, or a sore toe from a steep descent is a feeling that seemed to become more frequent as the days passed, and which just would hang on till the food was ready to eat. Then the ladies came to meet us, and we had to remember to be civilized again. I felt sometimes that I had not done anything as yet to merit such a runaway from the plains, but I enjoyed it and hope to be able to get down to business more earnestly now because of it."

I am glad he visited you. I wish that I could do the same. I am afraid that I shall never get to Kotgarh.

Secondly, I want to correct your idea that "I am an unqualified admirer of Mr. Kipling." I am an admirer of Mr. Kipling, but not an unqualified one. You should hear a long lecture which I used to deliver on Mr. Kipling's poetry in which I expressed more approval of him than some of the audience liked and more disapproval than the rest of the audience was pleased with.

I am working today as I was yesterday at home in Englewood trying to catch up with back work and get enough ahead in order to be able to go off next week with Mrs. Speer and our two children. We had expected to go today a little company of five, but one of our children, the youngest, went from us last Monday and now when we go next week it will be without her cheery little voice or unfailing humor and originality. She was just a little girl of three, but she was the wisest teacher of love I ever knew. All

Mrs. M. D. Carlton, . . .

things are different in our home now without her cheerful little presence. Always when I was at home dictating she would slip in every few minutes or so and climb up and sit on my knee quietly, only to go away to come back again. It seems impossible that she will not come in in a few minutes and tell me in her eager little way how much she loves me. Her going means the outgoings of our hearts in keener understanding of all human suffering and I suppose that that was what God meant by it. Otherwise than in this and in the thought of her own happy little life in His presence I cannot see any explanation.

We shall be for a few weeks now away in the Northern part of New Hampshire. It is high and beautiful there, but very different from your high and beautiful plains. After all the important thing is that our hearts should be in the high and beautiful Fellowship and that we should be confident that nothing either life or death can separate us from the love of God which is in Christ Jesus our Lord. This is just a little letter of acknowledgment of your good letter and of assurance of love and sympathy in all your perplexities and problems.

Very affectionately yours,

Robert E. Spang

Dict. but not read.

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August 10, 1906.

Dr. Alice Mitchell,
Mascara, Woodstock College,
India.

My dear Dr. Mitchell:

Your good note of July 11th with reference to the time of Miss James' arrival is just received. There are two strongly divergent opinions in the Mission as to the desirability to have new missionaries arrive on the field in time for the Annual Meeting of the Mission. For the most part, the new missionaries themselves seem glad to be at the Annual Meeting and I recall very few expressions of dissatisfaction. I understood that last year's meeting of the Punjab Mission was a specially good one and that its spiritual influence on the new missionaries would be really helpful. Yet it seems to me new missionaries ought to be able to get at the realities of things and if there is a bad spirit in the Mission they will find it even if they do not see it at Mission Meeting and if there is a fundamentally good spirit they will find it at the Mission Meeting even if it is a little obscured.

Very likely Miss James might like, however, to have the three months during which the school is closed with relatives on the way and I shall write to her about the matter.

Your good letter of March 22nd came duly to hand. I do not mean in my correspondence particularly to censure anybody because every individual is, of course, free to write just as he or she will in his or her individual capacity. But we were generally very much muddled because it seemed that different people representing Woodside Station were making very different sorts of appeals.

Still everything, I hope is satisfactorily adjusted now and I trust that the work of the school may be better than ever and like the good work which you began in your entanglement may be carried on to our satisfaction.
With warm regards, Your sincere friend,

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August 10, 1906.

Dr. C. W. Forman,

Saharanpur, India.

My dear Dr. Forman:

You were good to write two such helpful letters last year, one from the Suez Canal and the other from the District Board. The latter was read to the Board in part and the latter furnished splendid material to the Special Object Department which took out extracts from that good letter for the churches. I am so glad that you have been free for the district work into which you have thrown your energy. I can imagine with what joy you have carried it on and earnestly pray that God may make it very fruitful.

I have been reading lately Winchester's life of John Wesley. If you have not read it, I think you would enjoy doing so. It is a life of Methodist sympathy, and understanding, but with a freedom from doctrinal bias and a genuine critical helpfulness. This life will show you Wesley as he was and yet lays out very clearly those limitations which perhaps were not fully appreciated of his intense power and influence. There is a passage in the private life, which I have enclosed all this out. I have had a copy made of a section from this chapter and enclose it herewith. Can it be that such a price has to be paid for the highest influence and the largest power? St. Paul certainly moved about in this same tireless way; so did David Livingstone and K. M. ... I pressed ... Livingstone's life over again, with the tremendous sacrifices of home and family that the man made, in order to do his work. Perhaps these men just face this sacrifice and arrange it once for all, as a great crucifixion, so that they do not have to do it again, but perhaps on the other hand, they feel it as a constant agony of torn life. At any rate, how much more we ought to be able to have our homes with all their loving associations and to believe that

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Dr. C. W. Benson...

...you, and are very ...ing ...

Robert E. Speer



Dear Mr. Benson:

...have been reaching Dehra-dun. I ...

I had not ... answering your earlier letter in which you ask about your ... you write to Dr. Halsey on the subject when ... probably he will refer you to Halsey's letters.

I enclose herewith a ... from Dr. Radcliffe of ... writing a letter ... this ... the young man will give ...

With kind regards to Mrs. Benson and yourself,

Your sincere friend,

Robert E. Speer

Not. but not used

August 10, 1906.

Rev. J. C. H. Ewing, D.D.,

Lahore, India.

My dear Mr. Ewing:

Since I wrote to you last your good letters of January 16th, February 28th and March 11th and the most attractive little postal card with the picture of one of the college buildings have all been received. We have received also your cablegram asking us to tell Dr. Frame that John Cohen was wanted and we reported this immediately to Dr. Frame.

It was very good to get your characteristically helpful letters, but would you mind my asking one question with reference to your letter of January 16th with reference to Howard Johnson's visitation which you suggested in a postscript we might send on to Mr. Converse? Did Dr. Johnson himself directly or indirectly suggest your writing? This is a purely personal and impertinent question of mine.

I was especially grateful for your letter of February 28th, in reply to my letter regarding your plans for the future. I earnestly pray for you and wish you that you may be most certainly and consciously guided, certainly at least even if not consciously.

I do not know where the idea originated that I was expecting soon to visit the India Missions. The Board has practically promised that the next visit should be made to the South American Mission and it is not going to be easy for any visit to be made this coming year. Dr. Billwood has been obliged by the infirmities of age to lay aside all his work and yet it has not seemed expedient as yet to fill his place. This throws all the foreign correspondence on Dr. Brewster and myself, so that if either one of us goes away, it leaves too much responsibility and work upon the other. Dr. Halsey has the same idea. Of course, in due time a successor will be appointed to Dr. Billwood, but he has been for more than a generation in the service of the Board and so long as he lives I hope that he will be kept in his place and the sentiment of the church will

The Rev. J. C. E. Ewing, D.D., D.C.

and approve of the appointment of a fifth secretary so our purpose is to go on as at present until Mr. E. Inwood goes to the higher service when his place will be filled and then it will be easier for me to get away from the office to visit the Mission.

I hope that you and Mrs. Ewing and the children are well and with loving regards, I am,

Your sincere friend,

Robert E. Spence

Not sent



August 10, 1906.

The Rev. S. B. Newton, D.D.,
Jallundhar City, North India.

My dear Dr. Newton:

I enclose herewith a copy of the letter to the Mission and would only add a word to say that I reported your postscript regarding the alleged government grant of Rs. 50,000 to Woodstock to Miss Parsons of the Women's Work. I told her that you desired the Women's Work to pay over the Rs. 45,000 which you had not yet received from the Government. I think that Miss Parsons is more likely to correct the mistake than she is to send the money.

I wrote to your daughter sometime ago on receipt of your letter sending her the application papers, but I have had no reply and Dr. Malley to whom the application papers would come says that he has not received them yet.

With warm regards, I am,

Very sincerely yours,

Robert E. Spence

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August 10, 1908.

The Rev. K. D. Chatterjee,

Kowbarpara, India.

My dear Mr. Chatterjee:

I wrote you the enclosed letter some months ago, but it did not get off at the time. I am able to acknowledge now also your good letter of May 3rd which it was a great pleasure to receive. I do rejoice with all my heart in the great work in which you have done and are doing and pray for God's rich and abiding blessing on you.

I enclose a little note to Dora which I wrote at the same time of your letter which also was delayed.

We have received from Dr. Wherry and others most encouraging reports of Conference at Cairo with reference to Missionary work among the Mohammedans and the Reports will be published before long and it will then be possible for all of us who were not there to enjoy the papers and discussions.

With warm regards,

Your sincere friend,

Robert E. Speer

Dist, but
not recd.

Ans.

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August 10, 1906

My dear Dr. Thackwell, D.D.,

Ambala, India.

My dear Dr. Thackwell:

I enclose herewith a copy of the letter to the Mission. Will you kindly let Mr. McCuskey see it; also the lady members of the Ambala Station?

In sending it I could not let it go, however, without thanking you and Mrs. Thackwell, for her notes received April 2nd, and you for your notes of January 9th, February 2nd and May 24th and the sermon preached at the Annual meeting of the Mission. I rejoice that the Annual Meeting was such a blessed time spiritually and trust that this coming Annual Meeting may be better still.

Will you please tell Mrs. Thackwell that the question of Beattie Kaine's appointment as a missionary or her being sent out on a semi-missionary basis was thoroughly considered here several times, but there seemed to be no other just judgment than that which was finally reached from which, though carefully reconsidered, it did not seem wise to depart.

Mrs. Wherry did not turn over to me any package for Mr. Johnson. I suppose she sent it directly to him.

The people who adopted little Willie Morrison were Colonel and Mrs. Griffiths who live at Jamaica, Long Island, N.Y.

I was very glad to see a copy of Dr. Irving's letter to you which I read with great interest.

With reference to the Patrala Mission I hope that our Mission will take any action this fall that it thinks wise. Dr. Steele of the Reformed Church, has come over into our Church and is pastor now I think of one of our congregations in Peshawar, P. J. He was removed accordingly from the Reformed Church and we would have to take up any negotiations with someone else. But first of all we should need a clear statement from the Punjab Mission what it thinks ought to be done not only with re-

The Rev. E. Thackwell...2

reference to Patrols, but with all the work of the Reformed church.

I am turning over to Dr. Halsey your letter of May 24th with its most interesting items. Dr. Halsey has quite a missionary news syndicate which he operates and in connection with which he can use such good items as you and Mrs. Thackwell are constantly sending.

I hope you are very well. With kind regards to you both, I am,

Very sincerely yours,

Robert C. Spang

Dict. but
not read.

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August 10, 1906.

To the Punjab Mission,

My dear friends:

We have heard both from Dr. Newton and Mr. Carter with reference to the question of his transfer to China and we understand that the matter is concluded and that Mr. Carter will remain as we rejoice with the Punjab Mission.

I would write now with reference to the desirability of the Mission's taking action this fall in regard to Miss M. E. Rogers' return to India. Miss Rogers was, as you know, in the North India Mission working at Patnagarh before her return home with her health much impaired by the strain of the work. The difficulty was a difficulty with the eyes, so severe that the oculists here were sure that the sight would be destroyed, if Miss Rogers returned to work under the same conditions. Her eyes have greatly improved, however, and under date of June 26th Miss Rogers writes:

"The physician who has treated me since I came to Kaira gave such encouraging report this morning when he called, I hasten to pass it on to those who for any reason may be interested. He said, judging from present indications a month or six weeks hence my head, nose and throat will be well, that there need now be no hesitation about deciding to return to my work after a year at home. I am ~~anxious~~ conscious of great gain particularly in my eyes. Have had to lay aside the strongest glasses Dr. Kinney prescribed, and am using only lenses of the least magnifying power.

"To say I am thankful don't half express it! Only four or five weeks ago I was in the midst of the perpetual influenza, with all its symptoms aggravated, from which I suffered three years in India and from which there came no relief do what I would. 'Would be interested to know what Dr. K. would now say of the case. Full nights of rest and sleep, freedom from headache and sore throat, with day by day less and less of the disagreeable sneezing enable me to see everything in clearer light, to say the least.

"And now with the thought of returning to the field, comes the hope, notwithstanding preference for institutional work a preference frequently expressed, that some such work as Miss Fullerton and Miss Pratt have in hand will be given me. I shall need to avoid Patnagarh and that part of the country on account of the severe sand storms. But in Ambala where they are not as severe, perhaps not more so than at Dehra Dun, one would dare to venture. Even with Miss Pratt and Dr. Carleton both there, there is abundant work for a third missionary. It has seemed impossible to find any one to take charge of evangelistic services among Dr. C.'s waiting patients, much to her regret. And Miss P. after her long term of service would be glad to be relieved of some of the drudgery connected with her city schools. Both kinds of work appeal to me. I could not accomplish a thing in ~~separate~~ work. Dehra with Miss Woodside and Miss Jones will be well provided for. Therefore I hope with the sanction of the Mis-

Punjab Mission....&

also, and the pleasure of the Ample Ladies if we could have a...

I replied to Miss Rogers of this nature as follows:-

"Your note of June 28th was duly received, and I have delayed answering until I could present your letter at the meeting of the Council this morning. We can but think that you are wise in deciding that you do not return to work in the North India Mission, and I believe that the judgment of the Mission is that your health conditions there and the prospect of their recurrence if you should return, would make it inexpedient for you to think of resuming work in any of the branches of that Mission. With reference to the Punjab Mission, I think the only wise thing to do is to make a full report of the case to the Punjab Mission, and ask it to take notice at its Mission Meeting this fall. We could request the Mission to cable us immediately, so that there would be no unnecessary delay in learning its judgment as to your return to work within its bounds and your location at Amala. Could you have sent to me a medical certificate from your Amala physician, explaining matters fully enough to enable the Mission to act intelligently and how would it be to have a certificate of your Amala physician examined by Dr. Kinney, with a view to ascertaining his judgment about

"If this plan meets with your approval, Dr. Day has been authorized to continue your home allowance until we hear from the Punjab Mission, and in its judgment is favorable to your return, until the expiration of your furlough and your return to Amala. I shall delay writing to the Mission until hearing from you again and from your physician."

Miss Rogers answered as follows:-

"I have delayed answering your letter of the 11th inst. for a few days hoping to enclose Dr. Robins' statement. Altho he promised to call and leave it two days ago I have not yet seen him, and as a fact no doubt that he is an exceedingly busy man. I will send it to you without delay upon receipt."

"The plan you suggest meets my hearty approval. And I should not only like Dr. Kinney to see Dr. Robins' statement, but should like to go to New York to see both Dr. Kinney and the board's physician as soon as Dr. Robins shall pronounce me well. Am not sure that yet, still am in better condition than I ever hoped to be again when I left India. This physician seems confident that the trouble will be entirely overcome, and permanently, within the next six weeks."

"Could you defer writing the Punjab Mission until I can visit the New York physicians, say, September 1st? Even after that there would be time to write them before Annual Meeting."

I wrote in reply:

"Your note of July 20th has been received. I think that if you are to be in New York the first of September, that it will be better to wait until we could get some and send to the Punjab Mission Dr. Kinney's and Dr. Bovard's, as well as Dr. Evans' opinion. I shall be away from New York then, perhaps, however, so that I think I had better write to the Punjab Mission on the subject, promising that the judgment of the physicians' will be sent on in ample time to reach the Mission before the Annual Meeting."

We have no further medical certificates, but can send on if desired the judgment of the physicians in the fall. The question, however, for the Mission to decide would be whether, assuming that the physicians' judgments here are favorable, the Punjab Mission desires Miss Rogers to come out to join it. Miss Rogers is well

The Punjab Mission...

again to you all so that it is not necessary to say anything regarding her capacity and character. I am instructed to say, however, in submitting the matter to the Mission, to ask the Mission to take it up as early as possible in the Mission Meeting and to vote "Rogers yes", if you wish her to return to the Punjab, and "Rogers no", if you do not. There was a difference of opinion in the North India Mission at its last Annual Meeting as to whether, apart from the question of health, Miss Rogers should return to the Mission. When the vote was finally taken on this question, 8 voted yes, 7 nay, and 12 refrained from voting. This is according to the records as sent to the Board. Dr. Henry Forman states, however, in a recent letter that the vote was 7 in favor of returning and 3 against. The Mission will have ample time, however, to communicate with the North India Mission and to secure any information which you ought to have to enable you to take wise action.

I hope that all the members of the Mission are well and with warm regards to all, I am,

Your sincere friend,

Richard P. ...

Dict. but not read.

P.S.

Since writing the above Miss Rogers has sent a statement from Dr. Case of Rochester, the leading specialist of that part of the State in such troubles as hers. Dr. Case's statement is as follows:-

"Miss M. E. Rogers, one of your missionaries, called on me relative to trouble of Eyes and Nose. I find that the eye-trouble aside from need of glasses is secondary to the irritation of the Nose. The Nasal trouble arises from a Hypertrophic condition of the Turbinal bodies, especially on the right side of the Nose. While an operation to remove the hypertrophied tissue will do much toward relief of nasal symptoms, it cannot be said that will absolutely cure the disease. Climatic conditions, and irritating effects of dust in the air, are prolific sources for causing return of the disease. Without an operation for removal of diseased tissue I am confident she will suffer under the slightest irritation.

"In the management of cases of "Hypertrophic Catarrh", time is an element in the cure. So I should not advise her return until the last of the year at the earliest."

Dr. Newton's letter of July 12th has also been received and the proposition of the Executive Committee to apply the extra medical fees so far as they will go toward meeting the deficit of the Mission for the year, has been approved.

August 10, 1948.

The Rev. A. B. Gould,
Kasur, Punjab, India.

My dear Mr. Gould:

Your good letter of April 11th was received sometime ago and I answered the portion of it with reference to your return on furlough in a letter to the Mission. I hope that you and Mrs. Gould may both be strong and well, but if health conditions necessitate a return home, as I wrote, the Manual gives the Mission authority.

With reference to the clipping from the Calendar of the Church of the Covenant, I would say that we are trying to get all the churches into line on the matter of specific object giving on a rational basis, as is explained in the leaflet which I enclose herewith, entitled, "A new plan for special object giving. The churches need to increase their gifts way beyond what they are now giving not to enable us to enlarge the work, but simply to enable us to pay for the work we are now doing. The Board is under the burden of heavy deficits and the contributions of the churches do not begin to cover the necessities of the work which has been assumed. There will be only an imaginary gain in getting money for outside objects unless we can get money for the inside objects because within a year or two the inside objects will have to be cut down because the churches have not given enough to support them. What we ought to work for and what I hope we can sometime attain is the plan suggested in the enclosed leaflet of getting the entire budget covered by specific object pledges in the early part of the year, leaving the field free for advance pressure beyond the budget which under this plan would itself represent a annual advance during the rest of the year.

I am glad that the unfortunate experience of the last two years in the matter of the Minutes is not likely to be repeated. I should think it would be very inconvenient to the Mission. Certainly it is most disagreeable to the printing establishments in India. I can imagine circumstances in which it would be very injurious to the work.

The Rev. A. B. Gould...87

Excuse finding away your notes of December 14th and January 17th I ought to acknowledge them as I now do specifically and with them the accompanying various reports which you kindly sent as Secretary.

I hope that as the years of your first term of missionary service lengthen out, the springs of your own personal spiritual life may steadily deepen, so that instead of less, you may have more to give to needy souls. I was much struck by a paragraph in a paper by Mrs. Baird, one of the best of our missionaries in Korea, entitled "First Words to the New Missionary from One on the Field", which I was reading the other day. She wrote:-

"One of the first things that you will discover on reaching the field is that you have heretofore depended for spiritual inspiration upon church services and religious gatherings of all sorts, and also that what you have been accustomed to consider the joy of the Lord as experienced by you, has in reality, consisted largely of self-satisfaction, based on the successful exercise of your natural powers, and on the approval of admiring friends. Now you will have the opportunity to learn the ineffably sweet and precious lesson of drawing strength and inspiration directly from God Himself. You will learn what it is to walk along from day to day and month to month and year to year, unknown and unpraised of men, yet more than rewarded by the thought of that time when 'every man shall have praise of God.' And these lessons once learned, will bring you more real joy and strength and satisfaction than you have ever known before."

I suppose we little know here at home how much we have been dependent upon external helps. They are all so natural and near that we take them as a matter of course and are hardly able to sympathize with those far away from all these assistances, who have to find all their strength in their own separate fellowship with Christ. At the same time, it must be just this necessity which brings God so near and constitutes the peculiarly rich spiritual joy and strength which is found in the best missionary lives. I remembered something which a young banker in St. Paul, a converted Jew, said to me once with reference to a sister of his who was a missionary in China and who had written to him that the loneliness was something terrible, but the joy of it lay in the fact that it brought God so near and singly threw the soul, by the desperate necessities of the case, upon the great supplies of God. I hope that you are finding it so in your work.

With kind regards to Mrs. Gould and yourself, I am,

Your sincere friend,

R. A. B. Gould

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August 30, 1906.

The Rev. H. Marston Andrews,
Woodstock College, Mysore, India.

My dear Mr. Andrews:

Your good letter of last February was duly received and you will have heard long since to your joy of the appointment of Miss James. I think she will be a great help.

The matter of the behests of which you spoke I referred at once to the Treasurer's office and you will have already heard of the small repayment which was secured.

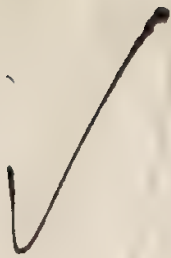
With reference to the general question of finances of Woodstock, all that I can say is that the institution is an institution of the Mission, that its finances must be handled by the Board of Directors and the Mission just exactly as the finances of any other institution, hospital, dispensary or school would be handled, that debts must be avoided and the accounts cleared up and expenditures approved in the same way as is done in other departments of work of the Mission. Doubtless, in such an institution there must be a genuine Board of Directors carrying responsibility and exercising authority and accountable to the Mission for the finances of the institution. I hope that now that you and Mrs. Andrews and Miss Mitchell and Miss James are all furnished to the School by the Mission that it may be possible to clear up these deficits and carry the School forward with clear accounts.

This is just a little note which I want to get off before going away for a little while. I shall look forward with pleasure to hearing from you soon again and with warm regards to Mrs. Andrews and yourself, I am,

Your sincere friend,

Richard E. Spang

Dist. but
not read.



August 28, 1906.

The Rev. Walter J. Clark,

Lahore, India.

My dear Mr. Clark:

After you have read the enclosed letter to the Mission will you kindly send it to the Rev. F. B. McGuskey, Ambala, Punjab, India?

Sincerely yours,

(Miss) Sarah J. Evers



August 24, 1906.

The Rev. U. S. Jones,
386 Indiana Street,
Newark, Ohio.

My dear Mr. Jones:

I enclose herewith a copy of the letter which Mr. Speer is just sending to the Punjab Mission. After you have read it, will you kindly send it on to the Rev. E. W. Sherry, D.D., 271 Broadway Avenue, New Forest, New York, Illinois?

Sincerely yours,

(Signature) J. S. [Name]

H.

September 21st, 1906.

The Rev. H. M. Andrews,
Woodstock College,
Masoorie, India.

My Dear Mr. Andrews,-

Your good letter of July 17th came while I was away from New York. It confirmed the report which I had heard of the great sorrow which had come to you and Mrs. Andrews. My heart goes out to you in sincerest sympathy. The many consolations which friends suggest in such an experience will have been suggested to you and I know the comfort that they bring, and yet after all they leave us, as I also know, ignorant still of the reason of our sorrow. If our friends tell us that God loved the one He has taken, we cannot help wondering why it was this particular one that He loved whom He took. If they tell us that He means it for our good, we realize that, but we cannot help wondering why He has picked us out in this way and not as it were with others whom it must be just as much in his heart to help as us. And so I think that all the consolations that friends suggest, while there is comfort in them, there is no explanation. All that we can do is just simply to do without any explanation and to learn with the greater childlikeness and simplicity and unquestioningness and trust upon the great and abiding love of God, whose ways we cannot understand, but whose kindness we cannot doubt. I pray that God may confirm by the logging which you feel for your daughter your confidence of that glad re-union which waits for us at the end of the day.

I am glad to know that things are going so well in the school, but sorry that the number of pupils has fallen off. What is the present number and what was the larger number? Do you think the explanation which you give of the natural disarrangement due to change of management is the only explanation? What is the prospect for the future?

Mr. Andrews, J.

With reference to the building, I would say that Dr. Halsey was at Bay Harbor this summer at Mr. John Kennedy's when your appeal to Mr. Kennedy for help was received. Mr. Kennedy was considering the matter and Dr. Halsey was hoping that he would complete the building, but after consideration, he wrote me as follows:-

"As regards what Mr. Andrews asks for, I requested Dr. Halsey to tell you that I would give the half of the \$5,000 he requires, that is to say, \$2500, provided either the Board, or, if its general funds, would give the other half or obtain it by special appeals, and in either case I will give the \$2500.00 I have offered as soon as you can advise me that the other \$2500 has been secured. I wrote to Mr. Andrews a short time ago and told him that that was all I was willing to do and stated very plainly that this was not done on the basis of his suggestion, to give the money as a thank offering for the escape of Mrs. Halsey and myself from the earthquake and fire at San Francisco which took place shortly after we had left that city, nor was I willing that any building erected should be named after me. This is all I am willing to do."

I have brought the matter before the Board, but the Board felt it was out of the question for it to take \$2500 out of the general funds for this purpose and it knew no direction in which to make a special appeal where it would not be its first duty to get support for the work already undertaken by it. As you know, it has a deficit of \$110,000, which must be cleared off and while the receipts for the current year have been going a little better than last, they have not sufficiently increased to provide for the Board's liability on the present year's account, not to speak of the deficit. I do not know where we can get this \$2500, accordingly, of which Mr. Kennedy's gift is conditioned. I shall of course write to the affiliated ladies about it, but the next that they were thinking of was to take the money out of their general receipts, and I have said, their general receipts and their special receipts and those of all the other Women's Boards and the Assembly's Boards put together are still falling far short of meeting the expenses of the current work, so that to divert money is simply to increase deficit and to increase deficit is simply to lay up the necessity of future reduction. At the same time, I earnestly hope that if any be possible in some way to get this \$2500, which is needed, in order to secure

Mr. Andrews, S.

Mr. Kennedy's gift of \$2500 more.

I am glad that the deficit is still further reduced, but it ought to be entirely wiped out, and I do not think that we can command the support for the school which is desirable till this is done.

I am sorry there has been so much sickness and anxiety and trust that all are well now. Miss James sailed a few days ago with her father and sister. She was expecting to make a little visit in Scotland and then join the India party as it passed through England. You will like her very much. She is a true and earnest girl, with good ability and fine character. I am glad that Miss Norris is doing well and trust that Dr. Mitchell is well and that Mrs. Andrews' condition may not continue to justify the alarm expressed in your letter. With kind regards to you all,

Your sincere friend,

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October 11, 1906.

The Rev. H. M. Andrews,
Woodstock College,
Mussoorie, India.

My dear Mr. Andrews:

You have already heard from us by cable that Mr. Kennedy has contributed the \$5000 toward the building of which you wrote to him. The exact Minute of the Board was as follows:

"Mr. John S. Kennedy having signified his willingness to give \$5,000 for the purpose of completing the Sanitorium and dormitory at Woodstock, India, the Board voted to accept the gift, with the distinct understanding that this was not to curtail in any way any appropriation already made for this school, or to be made in the future. This \$5,000 is given for the specific purpose of finishing the building already begun and the gymnasium which has proved such a blessing to the school. The Board would express its thanks to Mr. Kennedy for his generous gift and its appreciation of his continued interest in the work of the Board."

Let me congratulate you upon this splendid addition to your equipment. I trust that you will write Mr. Kennedy fully when the building is completed, in order that he may see how his money has been spent. Mr. Spear is away on a long tour in the West which accounts for my writing you this note. He will write more fully regarding the matter on his return.

Very sincerely yours,

A. W. Halsey

January 2nd, 1907,

S—J

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Dr. Alice Mitchell,
416 West 118th St.,
New York City.

My Dear Dr. Mitchell:

Your kind note of December 29th is just received this morning. I had already heard of your safe arrival, and if I could have been in town at the time, would have been at the steamer to greet you and Miss Wherry. I rejoice to hear that you had arrived safely and so much better than you had been in India. I hope you may soon shake off the cold and that the winter may prove in every way healthful and invigorating.

Please do not feel under any constraint to come soon to the Mission House, as we shall be delighted to see you here whenever you can come, only we all want you to make your own health the first care, and do nothing that will interfere with or delay your entire recovery.

I expect to go to Mexico on the 14th to be gone for about three weeks, and have to be away for most of next week in connection with the convention at Philadelphia, but I shall be back the first week in February from Mexico, but of course Dr. Brown or Dr. Halsey will be here all the time.

With warmest regards and best wishes for the New Year,

Your sincere friend,

February 23rd, 1907.

S-3

Dr. Emily Marston,

1335 North 21st St.

Philadelphia, Pa.

My Dear Dr. Marston;

I am glad to be able to report that the Board cordially voted to extend your furlough and home allowance until December 1st, in order to enable you to take special medical studies which you wisely wish to take before going back.

I hope that our paths may cross before long, and with kindest regards,

I am,

Very cordially yours,

March 2nd, 1907.

S--J

Miss Louise P. Atherton,

36 West River St.

Wilmington, Pa.

My Dear Miss Atherton:

I return herewith Mr. Carter's letter which I am very glad to have seen. I knew of the vote to transfer him to Lahore, but had not known the details of the situation as he describes them, although I was, of course, familiar with the general issue of which he speaks in his letter. I am sorry that the District work is to be sacrificed and wish it were possible for the Mission to provide for the Church without this sacrifice.

Dr. Lucas's son has applied for appointment and will, of course, be sent to India, and I think probably to the Punjab Mission. I believe his father's judgment with reference to the expediency of sending sons to a different mission from that at which their fathers might be at work, is often wise. John and Henry Forman I believe both thought that it was better to go to the North India Mission than the Mission where their father had been.

Very cordially yours,

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THE BOARD OF THE MISSION,

My dear Friends:-

The Minutes of the Annual Meeting of the Mission were received on December 26th, and were laid before the Board at its next meeting on January 7th.

I would have written immediately in reply, but was unexpectedly sent off to Mexico to attend the Annual Meeting of the Mexico Mission, grave problems having arisen in that Mission which required long consideration and study on the field and in conference with the Mission. I was in Mexico for ten days, and then returned to New York, but was unable to overtake the correspondence before I had to go again to Omaha to attend the Presbyterian Men's Foreign Missionary Convention there. I am very sorry for the consequent delay in writing the Mission. I am happy to be able to say that we reached an almost unanimous solution of the problems in Mexico, and that the Convention in Omaha was one of the most remarkable missionary meetings I have ever attended. It is the first men's Foreign Missionary convention of which I have ever heard in this country. Instead of being attended by only a few hundred, as some supposed would be the case, so many men came that there was not a church or a theatre in Omaha that could hold the convention, and the auditorium had to be taken, which will seat about six or seven thousand men. Of course, this immense hall was not filled, but there was a great company of men, more than a thousand coming from outside of Omaha. There was no nonsense or wasted time in the meeting, but it sat down at once to an earnest consideration of the Distinct Missionary Responsibility of the Presbyterian Church. I was not present at the close, but Dr. Alexander, President of the Board, told me that it ended in a

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the home, responsibility. Of course, such conventions do not always yield the results which they promise, but such a meeting is a great sign of what I believe to be the deepening of a sober sense of responsibility on the part of the laymen of the Church for the Foreign Mission enterprise.

In endeavoring to outline to the Convention the Distinct Missionary Responsibility of our Church, I quoted at length from the admirable statement, issued by the Punjab Mission several years ago, describing the field of the Mission and its urgent and imperative needs. We shall await with very much interest the report of the Committee appointed to prepare a reply to the Board's letter of last July on the subject of a comprehensive missionary policy for the Presbyterian Church. The responses of the various Missions to that letter will constitute a remarkable showing, and it is impossible to see how the General Assembly can refrain from summoning the Church to respond to such a definite and imperative call. If the enterprise were impracticable, or of formidable magnitude, it would be different; but an average of five or six dollars per member from the entire membership of the Church would probably supply the funds necessary for a measurably adequate fulfillment of our distinct missionary responsibility. Such an amount as this is not impracticable; it would undoubtedly mean sacrifice on the part of many, but the Church as a whole could contribute this amount to the evangelization of the non-Christian world without difficulty.

The following actions were taken by the Board at its meeting on January 7th--

"The Punjab Mission was authorized to apply so much of the excess medical receipts as may be needed to meet the medical expenses incurred by reason of the illness of Miss Mitchell. The Board is unprepared, however, to approve the use of such excess receipts in connection with the Dehra Boys' School and repairs in the Rupar District, without further explanation of the necessities of these expenditures on their merits."

"The Board approved the experimental arrangement of the Punjab Mission in the matter of the administration of the various departments of the Mission's work by Standing Committees representing each department, and would request the Mission for a report next year as to the workings of the plan."

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"The reorganization of the Board of Directors of the Saharanpur Seminary and the joint control of the Seminary by the Punjab and North India Missions was approved, with the expression of the Board's hope that in due time the Presbyterian Church in India may be able to take over the administration and the financial support of the Seminary."

"The Board expressed to the Punjab Mission its satisfaction with the regulations adopted by the Mission regarding the matter of comity between the various Missions at work in the Punjab."

"The Board voted that it was unable to guarantee a special appropriation for the support of the Rev. H. D. Bose, but will make the regular appropriations for the Punjab Mission as large as they can be made in the distribution of the next year's budget, and express the hope that the Mission may be able to arrange its expenditures under the appropriations so as to provide for Mr. Bose's support."

Miss Mitchell and Miss Wherry arrived home safely, as you know.

I have been away so much since their return that I have not seen Dr. Mitchell, but hope soon to see her. Miss Wherry, of course, went on at once to her father and mother.

The Siam Mission has had a plan of administration somewhat resembling the plan which has been adopted by the Punjab Mission, and I think it has worked very well. Whatever any one Mission discovers to be of value in increasing the efficiency of its work, the Board would like to know about, in order to be able to commend it to other Missions. Therefore, I hope next year the Mission will report as to the working of the plan which was adopted at its last meeting.

At this same meeting of the Board the request of the Mission with reference to the working capital for Woodstock was presented, and the following action was taken:-

"The Board voted that it was unable without a fuller statement of the financial conditions of Woodstock, especially in view of the hopes held out that the provision of new buildings would be a great financial relief to the school, to authorize a special appeal by Mr. Andrews for 10,000 Rs. as a working capital."

Later, the matter was laid before the Board again on the basis of the full report of the Board of Directors of Woodstock, which was received in January, and the question of Miss Tyckoff's appointment was considered at the same time, and the following action was taken:-

"The Board voted to express to the Punjab Mission its gratifica-

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tion at the report of the practical disappearance of the deficit on the Woodstock School, and its desire to support the Mission adequately in this as in all other departments of its work, but that for the reasons made in the recommendation just made, the Board does not feel prepared to sanction a special appeal at this time for a working capital for Woodstock, neither is it able to consider the appointment of Miss Wyckoff for Woodstock, thus increasing the Board's responsibility for the school; but is entirely prepared to consider the appointment of Miss Wyckoff for the general work of the Mission with the understanding that the Mission is free to assign her to any of its stations including Woodstock."

If Miss Wyckoff were appointed on this basis, it would of course take the place of any new appointment of an additional woman missionary from home to the Punjab Mission. The action taken just preceding the vote which I have quoted referred to some requests from the North India Mission, and was as follows:-

"In view of the special financial conditions, and the urgent necessity of concentration of energy on the effort to meet the deficit and cover the budget of the year, the Board felt unprepared at this time to sanction the request of the N. India Mission for permission to raise various special funds for the Fatehgarh Station. If, however, all the obligations of the year are met, and any provision for new property can be made under the budget of the new year, the Board will be glad to consider these objects and the needs of Etah, and of other missionaries."

The Board feels very keenly the necessity of clearing off this year, if possible, the deficit which has been accumulating for three years and which now amounts to more than \$110,000. Through very special efforts, fifteen or twenty thousand dollars have been subscribed toward the reduction of this deficit, and we have been hoping that more special contributions might come in, and that the general receipts for the year would increase so as to provide both for the current budget and for this deficit. This prospect is not very bright now. I hope by the middle of March it may be brighter, and that the Finance Committee may feel warranted at that time in suggesting an advance in the budget of the Board for the next fiscal year. There will have to be a substantial improvement, however, between now and the middle of March if this is to be done.

Dr. Marston is anxious to remain in the United States a little longer

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this fall, in order to take some special medical studies before returning to India, and the Board has approved of her doing so., so that she will not be sailing until about the middle of December.

At its last meeting, the Board heard with much interests about the difficulties which the educational work in the Punjab is experiencing because of the more exacting requirements of the Government in the case of institutions receiving grants-in-aid. We shall be glad to hear the result of the conference with the Lieutenant Governor, which Mr. Fife writes was to be held as soon as he returned from a tour. I can well appreciate the anxieties which more exacting conditions will occasion, and wish it were possible to at once assure the Mission of adequate financial support for all its institutions from the home church. A letter just received from Miss Atherton speaks of her having just heard in detail "about the serious crisis at the Forman College in Lahore", and adds, "Dr. Ewing considers it the most trying situation that has occurred there for twenty years". I wonder whether Miss Atherton was referring to the difficulties which may have arisen through the baptism of Bihari Lal, or because of the general effect on all such institutions of the strong nationalistic movement. I hope we may be able to adjust ourselves to that movement so as to profit by it, and not suffer from it. It is an inevitable movement. I regret the appearance in the "London Times" and "Spectator" of articles recently, showing no sympathy with it or appreciation of it, and declaring that as India was taken by the sword so India must be held by the sword. The day for that sort of talk is long past. In spite of all objections, our old American principle of self government and the right of self government, and capacity of it in all peoples, is bound to come to some kind of expression everywhere in the earth. All of us who believe in the Christian conception of humanity and the Kingdom of God must sympathize, it seems to me, at least with the principle which is finding utterance now even in Persia. I hope that whatever duty of sympathy and agreement we may have with the people of

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people of our own race in India may not be found to conflict with that higher duty of sympathy and agreement which we have with the native peoples.

I reported the matter from the Missions Committee with reference to Miss Rogers' return to India to Miss Rogers. Inasmuch as it has been found impossible to meet the two conditions specified in the Mission's action, the Board felt that there was no course open to it but to advise against the return of Miss Rogers to India. In the judgment of the physicians here, her health is not fully restored, and her return to India, as they say, would certainly result in a return of her trouble; and while Miss Rogers is willing to do any work which the Mission may deem it wise to assign to her, it is evident that the Mission could not assign her work anywhere except perhaps in one or two of the most healthful localities. We have a high regard for Miss Rogers, and regret the conditions which make her return impracticable.

In view of the strong requests from India, especially as expressed in the minutes of the annual meetings last fall of the West India and the North India Missions, the Board has voted to accede to the requests of the Missions in India to be allowed to try the alternate plan of a furlough of six months, with travel to and from the homeland at the Board's expense, after five-and-a-half years of service. This allows still the old plan of furlough to those who prefer it, but allows also this alternate plan to those who prefer it. The Board is by no means sure that the alternate plan will be found satisfactory. If the six months' furlough gives the summer months at home, then missionaries will miss the bracing effects of the home winter. If, on the other hand, the winter months are chosen, missionaries will leave India at the end of one hot season and get back at the beginning of another. The Board is cordially ready, however, to give the plan a trial.

The generous gift of Mr. John S. Kennedy for the Mission School, which was made last year when I was away from New York, was at once reported to the Mission Treasurer by cable, and to Mr. and Mrs. Andrews by letter, and I presume

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the buildings are now completed. I rejoice that the school can have this adequate equipment.

The request of the Mission that all estimate blanks or statistical forms for the use of the Mission be forwarded to the Mission Treasurer, rather than to the separate stations, will be observed.

With reference to the work of the Reformed Presbyterian Church in Patiala State, regarding which the Mission took action, recommending that our Board, if desired by the Reformed Presbyterian Church, take over that work, provided that it can be supported without any crippling of the present work,-- I would say that last November we received the following letter from the Rev. James L. Chestnut, D. D., Coulterville, Ill., who is corresponding secretary of the executive committee of the Board of Foreign Missions of the Reformed Presbyterian Church:--

"You may remember that in company with Dr. James Steele, formerly of the old Twelfth St. Church, N. Y. I called on you, and we discussed briefly the condition of affairs in our Mission in India. Your opinion confirmed our suspicions. Some changes have taken place since then, and an improvement is noted, but we are not quite satisfied yet.

At a recent meeting of the Board I was instructed to correspond with you in the hope that you might be able to render us some help.

Having no American representative in India it is very difficult to get any definite or reliable information. No sooner is one report at hand than a contradictory one is received, and jealousy seems to be at the bottom of it all. The Church at home wants to know if it is worth while to continue the Mission under purely native management. The prospect of securing one of our own number to assume the work in India is not very bright. What we want to know is this--could some of your Missionaries make a thorough investigation and give us the facts? All the expenses incident to such investigation we shall be only too willing to pay. We do want to know. Our people do not like to give up. If investigation proved that the Mission was not hopelessly bad, it would open up the way for a proposition from our Church whereby you might be able to originate some kind of control--such as an inspection at stated periods--we paying for the service rendered. Meanwhile, we wish to know from a trustworthy source, and one outside our Mission, what is the true condition of affairs. This will be a great help to us--worth much more than it will cost. My own opinion is that the Presbytery should join the Presbyterian Church of India.

However, kindly let me know if such an investigation can be undertaken by any of your Missionaries, and oblige."

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I replied to Dr. Chestnut as follows:-

"I was very glad to receive your letter with reference to the condition of affairs in your Mission in India. I have tried to keep informed on the subject and do not wonder at all at your dissatisfaction with the condition that exists. I think that it can be set down at once as an indisputable fact that it is not worth while for you to continue the Mission under purely native management. The Mission has been, as you know, a scandal in all Northern India and I suspect that the reason the Presbytery has refused to join the Presbyterian Church in India and has held aloof from association with other Presbyterian Missions in India is to be found in the fear among your men that if they come under the influence and authority of others the scandal which they constitute would be abated.

"Dr. Wherry and Dr. Thackwell at Dr. James Steele's request made an investigation last year of the state of affairs in Fatiala and reported to Dr. Steele. I think that their judgment was that the only wise thing to do was for your Board to send out some one who would make a thorough and searching investigation. It would have to be some one with full authority. I presume that our Mission would be willing to undertake the matter if you are willing to give the Committee which would be appointed the same authority to make a thorough investigation which you yourself would have if you should go out. We shall be glad to lay the matter before our Punjab Mission and to confirm and support any request which you wish to make of it.

"I think that there is no doubt that a thorough investigation should be made and that the present conditions should be corrected and either that you should send out some capable man from America to represent you permanently or that the work should be placed under some supervision from our Mission and the Presbyterian Church in India.

"I am very glad that you are taking up the matter and would assure you of our hearty desire to give any help in our power. I shall be glad to write to our Mission on hearing from you."

and have now received from him the following reply:-

"I appreciate very highly the spirit of your letter of Nov. 22, 1906, touching the proposed investigation of our Mission in India. The delay in replying to your favor has been due to the correspondence necessary to obtain the opinion of other members of our Board. They unite in regarding the investigation necessary.

"I need not attempt to specify any features to be investigated; we want a plain statement from an experienced American Missionary, covering the whole situation, a statement from one whose hands are not tied by any other instructions other than this--a thorough investigation. Everything is to be open for his inspection. I have written to the Ministers in India to this effect.

"If you will have some one do this for us, we shall be under a great obligation to you, and, of course, as I intimated to you, we shall most gladly pay all expense. You understand how hard it is for us to do any inspection that amounts to much--we have only one source of information and that is not always to be depended upon. I hope you may see your way clear to undertake the work for us."

1914-15

There is no possibility of our Board's taking over the work in Patiala and providing for it out of present resources. Will the Executive Committee of the Board take up the request of the Patiala Board and take any action, if deemed wise? If no action seems practicable, we shall be glad to receive from the Board whatever representation to that effect the Executive Committee may send.

The action of the Mission with reference to giving a vote to all members of the Mission was reported to the Board. The Board understands, of course, that this right of voting is extended in accordance with the regulations for the language examinations and specified in Paragraph 39 of the Manual.

No action has been taken yet with reference to the request of the Mission, on recommendation of the Standing Committee of the Girls' Schools, with reference to the Girls' Middle School of Amabla and special efforts to raise 10,000 Rs. for the erection of buildings and equipment. It has been felt that there was some delay in the Mission at hand as yet to consent for the Board in taking any action. Does the Mission feel that this is the most urgent need for enlargement of the school, and that the examples which it has contemplated to turn in the direction of this new enterprise are more required there than anywhere? Is it more desirable to endeavor to raise 10,000 Rs. for this new school than for the strengthening of the district work?

It is good to know of the work of the committee on the collection and preservation of the historical records of the Mission, and I hope that the Memorial of the late Dr. Newman may be prepared, and that the other plans of the Mission may be carried out. I have read with very much interest Dr. Mackwell's articles as I have seen them in "The Banner".

With reference to the use of the 650 Rs. from excess medical receipts for the John Boys' School and repairs in the Ruper District, I am instructed to ask whether these receipts might not be applicable, instead, toward meeting such unforeseen emergency expenditures as the travel of Miss Mitchell, which was not

Tanjab Mission--10--Feb.26,1907.

provided for in the appropriations for the year?

The Board heard with great interest of the call for the observance of December 2nd as a day of prayer for India. The call came in time for those whose hearts were drawn out thereto to join with you. Mr.Carter writes from Calcutta that the day was very generally observed among the Christian bodies in India.

I neglected to say that of course Dr.Mitchell's return on medical certificate, as approved by the Executive Committee of the Mission, was approved by the Board, and, I should add, with reference to the action regarding Miss Wyckoff.

Mr.Gould writes, in a letter received yesterday, asking whether the grant-in-aid funds paid to the Presbyteries may be used for buildings, as well as for land, salaries, etc. He desires an immediate answer, as the Presbytery will meet about the first week in April. The Board will not meet again for some days, but I feel confident that it would leave any such question entirely to the administration of the Mission, and that, if the Mission so desires, the Board would not object to the application of any of the grant-in-aid money toward buildings, where the required proportion of the total expended is provided by the Presbytery.

Mr.Gould speaks of having sent ten printed copies of the Minutes of the Mission Meeting on January 1st. These have not yet been received.

We deeply regret to hear from him of the serious ill health of Mrs. F.J.Newton, from whom a very convincing letter was received last December with reference to the need for a house at Ferfozepore.

The Mail which came yesterday brought also Dr.Kalso's letter of Jan. 30th, written as President of the Mission, forwarding the Mission circular concerning the proposed work of Dr.Vrooman in Tibri. The matter will be laid before the Board at its next meeting. I have no doubt, however, in view of the large majority of the Mission in favor of permitting Dr.Vrooman to undertake this work, the Board will assent, although I do not believe that it will feel that it can

Punjab Mission--11--Feb. 26th 1907.

assume any additional financial responsibility, if such are, as they appear to be, involved, inasmuch as Mr. Kelso states "that it will be absolutely necessary for the Board to send out another medical missionary lady to take up Dr. Vrooman's work in Dehra". The 500 Rupees per month which Dr. Vrooman is to receive for the two years' engagement will, however, amount to about \$2400. gold. This provides the outfit and traveling expenses and salary of an additional woman physician for more than three years, and it may be that in the light of this fact the Board will be prepared to approve Dr. Vrooman's going, even if the Board must meet the condition stated by Mr. Kelso. Mr. Kelso asks for a cablegram in reply, and we will ask the Board to authorize such an answer immediately after the next Board meeting. "Kelso Dehra yes" will indicate that the Board is prepared to approve and to meet the condition of sending a doctor to Dehra, if one can be found. "No" will mean that the Board is not prepared. "Yes but" will mean that the Board is prepared to approve of Dr. Vrooman's going, with the understanding that it involves no liabilities or promises or conditions on the part of the Board. If any different form of message is necessary, it will be transmitted in the code of the Board, of which I presume Mr. Kelso has a copy. If not, the Mission Treasurer will have one. It appears to be an interesting opportunity for work, if wisely improved and if Dr. Vrooman can be spared from Dehra.

I am sorry for the various reservations and conditions with which inadequate resources have made it necessary to fill this letter. I hope the day will come when the Church at home may adequately support the enterprise, and I believe that the day is coming when the Church will undertake to deal with it in a systematic and effective way. It is not in the least impracticable or chimerical to lay out a missionary project commensurate with our responsibilities, and that project is entirely within the ability of the Church.

With most cordial regards to all the members of the Mission, and the earnest prayer that God's grace may be near to each member of the Mission in every need, I am

Your sincere friend,

Dictated Feb. 26th.

The Punjab Mission—12—Feb. 28, 1907.

It was not possible to mail this letter before the meeting of the Board, so that I can report the actions of the Board with reference to Dr. Vrooman's recall to Tihri and the grant-in-aid scheme, as follows:-

"It was voted to acquiesce in the majority vote of the Punjab Mission in favor of Dr. Vrooman's accepting the mail to work at Tihri, the 300 Rs. per mensem to be received by Dr. Vrooman to revert to the Treasurer of the Board to cover the expense for sending a female physician to take Dr. Vrooman's place at Dehra, if such a worker can be found."

"It was voted that the Board understands that its arrangement with the Presbyteries in Northern India, known as the Grant-in-aid scheme, is not a direct arrangement, but an arrangement made through the Punjab and North India Missions. That the payments of these grants-in-aid to the Presbyteries must be made within the limits of the total appropriations which the Board is able to provide for these Missions, as the Board has already rules, and that the question of including another Grant-in-Aid made on church properties, in addition to malariae, etc. the Board is prepared to leave entirely to the Missions."

With reference to Dr. Vrooman's going to Tihri, I would say that we have a letter from Dr. Vrooman's sister, who is a physician, offering to take her place temporarily at Dehra, but she states explicitly that she cannot go as a missionary. We are corresponding with her to ascertain just what this implies. In case she cannot be sent, I am by no means sure that the Board can find a worker; so that the Mission must not rely on the ability of the Board to supply Dr. Vrooman's place, although the Board is ready to do so with the money received by Dr. Vrooman, if a worker can be found.

P.S. Mr. Jones writes that he and Mrs. Jones will hardly expect to return to the Mission this fall, but they think they may remain here at home another year, going out in the fall of 1908.

March 4th, 1907.

Rev. H. C. Velte,

Saharanpur, U.P., India.

My dear Mr. Velte:-

I have two good personal letters from you to acknowledge, in addition to the letter of November 6th, signed by you and Miss Danildson, with reference to Miss Rogers' return to India, answer to which you will find in the Mission letter, which goes by this mail.

Your two personal letters are dated July 26th and Sept. 12th. The latter was a loving expression of sympathy from Mrs. Velte and yourself with Mrs. Speer and me in our separation for a little while from the sight of our little girl. We realize very deeply that it is only a separation from sight, for she never was more really in our home than now, nor has she ever walked more really with us in all the ways that we go.

Your other letter was a most helpful letter regarding the Theological Seminary and the training of the men needed for the work of evangelization. I believe in the necessity of such institutions, but I believe also that they often divert men from doing all that they might themselves to raise up native leaders by leading them to rely on the institution to do this for them. The institution can do a certain work, but it cannot do the work that individuals ought to do and can do. I have just been writing about this in a letter to Mr. Fred Newton, and shall venture to enclose a copy of what I wrote to him.

I am sending a long letter to the Mission by this mail, which you will see and which is almost as much as one ought to expect any of you to read at this time.

I was especially encouraged by the Convention in Osaaba, to which reference

Rev.H.C.Velte--2--Mar.4th,1907.

is made in the letter to the Mission. I really did not believe we could get together more than a thousand laymen of our Church from all over the general part of the country to spend three days in discussing Foreign Missions alone. It was a very remarkable meeting, and got right down to the real missionary problem as it concerns the home Church; and although I was not present in the afternoon when the convention was just turned into a general conference for anyone to speak, and when, as I understand, there was a most remarkable discussion, culminating in a unanimous decision to accept the full burden of responsibility resting upon them,-- I saw enough of the convention to realize what power there is in our Church when it is both informed and spiritually aroused. Information alone will not do it. Many people say that education is all that is needed, but this is a mistake. Something more than that is necessary; and I believe that while we are having the increased education we are to get also the spiritual quickening, which will make that education effective for the accomplishment of results.

Only I do believe that both at home and abroad a great deal more love must go into our work; that our hearts must be more deeply moved. I feel the need of this myself more and more, in order that the work may have in it the power that was in the work of our Lord Jesus Christ through the greatness of his love.

With warm regards to Mrs.Velte and yourself,

Very affectionately yours,

Dictated Feb.26th.

March 2nd, 1907.

Rev. Ray H. Carter,
Forman Christian College,
Lahore, India.

My dear Mr. Carter:-

I learned from a note received yesterday from Mr. Gould that you were to be sent to Lahore and he and Mrs. Gould to Ferozepore. Dr. Ewing had already written that this was contemplated. You are getting a good insight into the work of the Mission, and I know have a heart far more concerned as to the direct spiritual outcome of your work, whatever its form, than as to the precise form of your work.

I have been thinking very much lately of what it is that constitutes real living. It seems to me that we are very prone to get the real living all mixed up with the tools with which real life does its work and which are of very secondary consequence. As I study the life of Jesus, one of the most wonderful things in it is the way in which he worked by the use of his life, the free use of what he was as a living, personal force. He was not limited to work in certain kinds of buildings or with certain kinds of agencies. Wherever he was, all the tool that he needed was the tool of his own personal life. It seems to me that we do not realize nearly enough that the vital thing is the living spirit in us, which is, I believe, as often hindered as helped by the machinery with which we curber it and to which we subject it. If a man has the life of Christ in him, and his heart is filled with a deep and joyous love, I believe that he can do the greatest work that it is possible to man in the world, even though he may utterly lack the material equipment which we are so prone to look upon as indispensable. "It is very hard for men to learn", as Chinese Gordon once wrote to his sister, "that nothing is trivial that is unseen; that it is only the material things that are of no account." Our Lord realized this, but we do not Building bridges,

Rev. Ray H. Carter--2--Mar. 2, 1907.

preparing briegs, performing operations,- these seem to the average student to-day, looking forward to a life work, to be rational and effective activities.

But merely befriending a man, or teaching him the truth, or winning him to God and duty,- we decline to evaporate our lives in any such ways--and yet, as a matter of fact, this was just the way Jesus worked. He made no use of money; although he possessed unsurpassed skill in organization, he stoutly refused to make use of it; he launched no industries: he simply went about talking to people, telling them his opinions, showing kindness and sympathy, doing good continually--but by no means indiscriminately--laying his life out on any life that was receptive to his, "catching men", to use his own phrase--and catching them not by multitudes, but in quiet individual ways--and then he died and that was the end of it.

But was it the end of it? We realize now that the method which Jesus used was the most powerful method which was ever devised, and that what was going on so quietly and unostentatiously in that obscure corner of the world was the greatest upheaving movement of all history. It seems to me a man gets a great peace in his heart when he comes to the point where he is willing to work with the same faith in the invisible which Jesus had, and the same sure confidence that God is in his truth, and that the truth alone is strong enough to prevail.

I have two letters from you to acknowledge, one your letter of last July, from Ferozepore, and the other your very kind note of sympathy of Sept. 12th. I am writing at home to-day in order to catch up with the correspondence, as it never be done amid the interruptions in the offices, and, of course, memories of the little one, who was always about at such times in the past, are very vivid on such days. Not an hour of the day would pass when I was home that she did not come marching into the room to inquire when I was going to be done, or whether I was getting much work done. It seems even now that at any moment she would come around the corner of the door. I rejoice to believe that the indertactible longing which lingers in ones heart, the inability to believe that that which seems to

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have happened has really happened.- are tokens from God that the spiritual relationships, which are the real ones, are indeed indestructible, and that we have lost nothing but have only lost sight of it for awhile.

We shall look forward with great pleasure to seeing Dr. Swing in the spring, and it will not be long now before Dr. Howard Johnston, who will have a fresh report to make of what he has seen, will be home. I think he is landing this month in San Francisco.

I hope that you are quite well, and with warm regards, I am,

Ever your friend,

Robert S. Peck

Dictated Feb. 26th.

*My dear Mr. Carter, I am so glad to hear that you
are to be here I too wish to visit you and am not*

Fak March 2nd, 1907.

Rev. F. J. Newton, M. D.,

Ferozepore, India.

My dear Dr. Newton:-

I am exceedingly sorry to hear from Mr. Gould, in a note received yesterday, of the grave illness of Mrs. Newton. I trust that she may be better before this letter reaches you, and earnestly pray that she may be restored to health and strength again.

Will you thank her heartily for the most helpful letter which came from her in December with reference to the needing of another house at Ferozepore? The matter will be considered thoroughly and carefully in connection with the appropriations for the new year. It is too soon yet to know just what it will be possible for the Board to do in the new year's appropriations. I hope that during the next four weeks the contributions may come in sufficient to warrant the Finance Committee in recommending a distinct advance in the budget for next year, but it is too soon to forecast now what the Board may feel that it is possible to do.

Will you please thank Mr. Gould also for his letter of Jan. 30th, and tell him that I have given Dr. Halsey the message?

Mr. Bankishn appeared last December in New York with your letter of introduction. He seems like a rather curious boy, and he had with him another Hindu with whom he had been living in South Africa, and whom he said he would take with him to Lafayette in order that they might live together and that he might have his food prepared by this other Hindu. At the same time, the other Hindu wished to get occupation in some machine shop where he could earn his living and learn English. We had some difficulty in providing for the two young men in the City, but arranged it and put them on the train for Easton. I wrote afterwards to Dr. Warfield, making inquiries about them in order to report to you, and Dr. Warfield

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Rev. F. J. Newton, M. D. -- 2 -- Mar. 2, 1907.

replied, under date of December 19th

"With regard to the young Hindoos, they arrived here about the 27th of November. Neither of them was prepared to do college work and we have had a great deal of difficulty in providing for them. The boy who came from Dr. Newton seems to be of a very secretive temperament, especially in regard to his finances. He was very unwilling to enter the preparatory school in this town and in accordance with his own wishes we have gotten him employment for the present in one of the industrial works here, after somewhat the same line of work that he was doing in South Africa. The boys are so dark that it is very hard to provide for them outside of the College as they are taken for negroes, while they themselves are inclined to draw the color line after their South African experience as strongly as anyone could possibly do."

Hoping that you are very well, and with warm regards to you all, and with the earnest hope that we may soon hear more favorable news of Mrs. Newton's health, I am

Your sincere friend,

Dictated Feb. 20th.

March 2, 1907.

Rev. Fred J. Newton,
Jullundur City,
Punjab, India.

My dear Mr. Newton:--

I do not want to let our letters to one another become only annual affairs, and the fault is mine that they seem to have drifted that way. I hope that by readjustment in our work and reinforcements here it is going to be possible to keep up better with the work, and especially the correspondence with the field. I will not, however, excuse my remissness by any statement of over work. I believe thoroughly in the four rules of Archbishop Benson, which we keep hung up in our office and which I may have quoted to you before:

Not to call attention to crowded work or petty fatigues or trivial experiences

To heal wounds which in times past my cruel and careless hands have made
To seek no favor, no compassion; to deserve, not ask for tenderness
Not to feel any uneasiness when my advice or opinion is not asked,
or is set aside

Your letter which is before me and which has waited for answer until this time came last month a year ago. It was a good letter, and I am grateful to you for it, and for the kodaks you sent with it. I hope that your work is going forward beautifully, and that you are getting the foundation stones laid for an ever strengthening and enlarging structure. I was very much interested in a paragraph in a letter received last summer from Mr. McCuskey, who wrote:

"I have been trying to gain an understanding of the methods and tendency of the district work, or village work as it is often called, of our Mission, and I find great difficulty in understanding the situation in which we are placed and what course we must adopt in the future. It is true that we have no money for employing more men in the districts, but even if we had the money we would still be in difficulty, for, sad to say, there are very few new workers of any grade available. I fear that we shall have to begin at the very bottom again and do what we can with men from the villages, who will be taught simply for a few months and sent out to work part of the year. The "Interior" of Chicago had a brief statement in it not long ago about the missionary being expected not to preach

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but to direct a force of native workers. It is very true where there are workers to be directed, but I fear our Punjab Mission hasn't gotten very far yet along that line, and my feeling is that we are, at present, at a complete stand-still, as far as native workers are concerned. I hope our next annual meeting will result in something being planned to improve and advance the village work of the Mission."

I have just been replying to Mr. McCuskey, and shall venture to repeat what I have said to him, because it seems to me that this is a central principle which we are forgetting in the midst of the clamor of our institutions and the demand for tools:-

"I was very grateful for the vivid pictures of the work and especially for your comment on the problem of the village work. I think the vital point is the one to which you refer; namely, the raising up of the proper workers. And there we make a great mistake, I believe, in not cleaving more to the methods of Christ. I was talking with a friend at Yale the other day, one of the officials of the University and a very devout man, and he told me the most wonderful thing in the world to him was Jesus' training of his disciples and of his willingness to put so much of his time and strength into the personal training of those few men. Most of us are so busy with the ambition to build up institutions or to manipulate a lot of tools that we forget the method of Christ.

"I have been thinking very much lately of what constitutes real living. It seems to me that we are very prone to get the real living all mixed up with the tools with which real life does its work and which are of very secondary consequence. As I study the life of Jesus, one of the most wonderful things in it is the way in which he worked by the use of his life, the free use of what he was as a living, personal force. He was not limited to work in certain kinds of buildings, or with certain kinds of agencies. Wherever he was, all the tool he needed was the tool of his own personal life. It seems to me that we do not nearly enough realize that the vital thing is the living spirit in us, which is, I believe, as often hindered as helped by the machinery with which we cumber it and to which we subject it. If a man has the life of Christ in him, and his heart is filled with a deep and joyous love, I believe he can do the greatest work that it is possible to man in the world, even though he may utterly lack the material equipment which we are so prone to look upon as indispensable. "It is very hard for men to learn", as Chinese Gordon once wrote to his sister, "that nothing is trivial that is unseen; that it is only the material things that are of no account." Our Lord realized this, but we do not. Building bridges, or preparing briefs, performing operations,- these seem to the average student to-day, looking forward to a life work, to be rational and effective activities. But merely befriending a man, or teaching him the truth, or winning him to God and duty--we decline to evaporate our lives in any such ways--and yet, as a matter of fact, this was just the way Jesus worked. He made no use of money; although he possessed unsurpassed skill in organization, he stoutly refused to use it; he launched no industries: he simply went about talking to people, telling them his opinions, showing kindness and sympathy, doing good continually--but by no means indiscriminately--laying his life out on any life that was receptive to his, "catching men", to use his own phrase--and catching them not by multitudes, but in quiet, individual ways--and then he died and that was the end of it. But was it the end of it? To realize now that the method which Jesus used was the most powerful method

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that was ever devised, and that what was going on so quietly and unostentatiously in that obscure corner of the world was the greatest upheaving movement of all history. It seems to me a man gets a great peace in his heart when he comes to the point where he is willing to work with the same faith in the invisible which Jesus had, and the same sure confidence that God is in his truth, and that the truth alone is strong enough to prevail.

"I believe that if a man would just start out as Christ did to train some individuals, while there might not be very much to show for it at first, the work would have enormous cumulative power. I was greatly struck by a remark in a paper read by Dr. D. C. Green, of the Congregational Mission in Japan, at a convention of the younger missionaries last summer. He was speaking of what, in his judgment, ought now to be the work of missionaries in Japan. He said he supposed that if Japanese were asked who were the three most successful missionaries in Japan, he would reply, "Capt. James, Dr. S. R. Brown, and President Clarke of Saparo." And Dr. Green went on to comment on this from another point of view. But I was interested in it because those three men were the men of all men in Japan who were content to train other men. They did work themselves; they found their other men by evangelistic work, and they trained their other men in evangelistic work, but they have left an indelible impress on Japan simply by virtue of the lives into which they lived their own lives, and they men for whom they did, in their measure, what Jesus did for the Twelve, what Paul did for Silas and Timothy and the whole company of young fellows whom he trained up to be the leaders of the Church. I wish there were more of the young men who would see this, who would take a book like Bruce's "Training of the Twelve" and make the method of Jesus, as they discovered it there, their own method of missionary operations."

I hope that your father and brother are both well; and if you will write promptly, I will try not to be so dilatory in answering as I have been this last time.

With kind regards,

Very sincerely yours,

Dictated Feb. 26th.

March 2nd, 1907.

Rev. F. B. McCuskey,

Abala, India.

My dear Mr. McCuskey:-

First of all, let me send my hearty congratulations on the birth of your little son. A cablegram was received on Dec. 30th, and we at once reported it to your friends. I hope that the little man is quite well and strong, and that Mrs. McCuskey is entirely well.

I want to thank you also for your good letters of May 3rd and Oct. 10th, and for the copy of the little pamphlet by Miss Abrams on "The Baptism of the Holy Ghost and Fire".

I was very grateful for the vivid pictures of the work and especially for your comment on the problem of the village work. I think the vital point is the one to which you refer; namely, the raising up of the proper workers. And there we make a great mistake, I believe, in not cleaving more to the methods of Christ. I was talking with a friend at Yale the other day, one of the officials of the University and a very devout man, and he told me the most wonderful thing in the world to him was Jesus' training of his disciples and of his colleagues to put so much of his time and strength into the personal training of those few men. Most of us are so busy with the ambition to build up institutions or to manipulate a lot of tools that we forget the method of Christ.

I have been thinking very much lately of what it is that constitutes real living. It seems to me that we are very prone to get the real living all mixed up with the tools with which real life does its work and which are of very secondary consequence. As I study the life of Jesus,

Rev. F.B. McCuskey--2--Mar. 2, 1907.

one of the most wonderful things in it is the way in which he worked by the use of his life, the free use of what he was as a living, personal force.

He was not limited to work in certain kinds of buildings, or with certain kinds of agencies. Wherever he was, all the tool he needed was the tool of his own personal life. It seems to me that we do not nearly enough realize that the vital thing is the living spirit in us, which is, I believe, as often hindered as helped by the machinery with which we cumber it and to which we subject it.

If a man has the life of Christ in him, and his heart is filled with a deep and joyous love, I believe he can do the greatest work that it is possible to man in the world, even though he may utterly lack the material equipment which we are so prone to look upon as indispensable. "It is very hard for men to learn", as Chinese Gordon once wrote to his sister, "that nothing is trivial that is unseen; that it is only the material things that are of no account." Our Lord realized this, but we do not. Building bridges or preparing briefs, performing operations,-- these seem to the average student to-day, looking forward to a life work, to be rational and effective activities. But merely befriending a man, or teaching him the truth, or winning him to God and duty--we decline to explicate our lives in any such ways--and yet, as a matter of fact, this was just the way Jesus worked. He made no use of money; although he possessed unsurpassed skill in organization, he stoutly refused to make use of it; he launched no industries; he simply went about taking to people, telling them his opinions, showing kindness and sympathy, doing good continually--but by no means indiscriminately--laying his life out on any life that was receptive to his, "catching men", to use his own phrase--and catching them not by multitudes, but in quiet individual ways--and then he died and that was the end of it. But was it the end of it?

We realize now that the method which Jesus used was the most powerful method which was ever devised, and that what was going on so quietly and unostentatiously in that obscure corner of the world was the greatest upheaving movement of all

Mr. F. W. McCuskey - 3--Mar. 2, 1907.

History. It seems to me a man gets a great peace in his heart when he comes to the point where he is willing to work with the same faith in the invisible which Jesus had, and the same sure confidence that God is in his truth, and that the truth alone is strong enough to prevail.

I believe that if a man would just start out as Christ did to train some individuals, while there might not be very much to show for it at first, the work would have enormous cumulative power. I was greatly struck by a remark in a paper read by Dr. D. S. Green, of the Congregational Mission in Japan, at a convention of the younger missionaries last summer. He was speaking of what, in his judgment, ought to be the work now of missionaries in Japan. He said he supposed that if any Japanese were asked who were the three most successful missionaries in Japan, he would reply, "Capt. James, Dr. S. R. Brown, and President Clarke, of Saparo". And Dr. Green went on to comment on this from another point of view. But I was interested in it because those three men were the men of all men in Japan who were content to train other men. They did work themselves; they found their other men by evangelistic work, and they trained their other men in evangelistic work, but they have left an indelible impress on Japan simply by virtue of the lives into which they lived their own lives, and the men for whom they did, in their measure, what Jesus did for the Twelve, what Paul did for Silas and Timothy and the whole company of young fellows whom he trained up to be the leaders of the Church. I wish there were more of the young men who would see this, who would take a book like Bruce's "Training of the Twelve" and make the method of Jesus, as they discovered it there, their own method of missionary operations.

I thank you very much for the loving letter of sympathy which came from you and Mrs. McCuskey last fall. Such separations do not grow any easier; I think they grow harder with the years, which I rejoice in and take to be a refutable evidence of the unreality of such separations and the certainty of our seeing again in the land to which we go the faces loved long since and lost awhile.

Mr. F. B. McCuskey--4--Mar. 2, 1907.

Thank you very much for the picture postal card of the Bahli.

You evidently cannot travel in that conveyance at the speed at which I came East from Pittsburg last week. I timed the train between Harrisburg and Philadelphia, and it was running at the rate of a mile in forty-two seconds. We came across from North Philadelphia to Jersey City, a distance of 85 miles, in 86 minutes.

Please write soon again, and believe me, with kind regards to Mrs. McCuskey and yourself,

Ever your friend,

Dictated Feb. 26th.

748

March 2nd, 1907.

Miss Mary Wyckoff,
Woodstock,
Miscoori, India.

My dear Miss Wyckoff:--

Your fine spirited note of November 7th was duly received.

I do admire thoroughly the tone of your letter. I have just written to the Mission, reporting the action of the Board with reference to the requests of the Board of Directors of Woodstock with reference to your appointment and the collection of a working capital. The action of the Board was as follows:--

The Board voted to express to the Punjab Mission its gratification at the report of the practical disappearance of the deficit on the Woodstock School, and its desire to support the Mission adequately in this as in all other departments of its work, but that for the reasons given in the recommendation just made, the Board does not feel prepared to sanction an appeal at this time for a working capital for Woodstock, neither is it able to consider the appointment of Miss Wyckoff for Woodstock, thus increasing the Board's responsibility for the school; but it is entirely prepared to consider the appointment of Miss Wyckoff for the general work of the Mission with the understanding that the Mission is free to assign her to any of its stations including Woodstock."

The previous action referred to was as follows:--

"In view of the special financial conditions, and the urgent necessity of concentration of energy on the effort to meet the deficit and cover the budget of the year, the Board felt unprepared at this time to sanction the request of the A. India Mission for permission to raise various special funds for the Satengrah Station. If, however, all the obligations of the year are met, and any provision for new property can be made under the budget of the new year, the Board will be glad to consider these objects and the needs of Etah, and of other missionaries."

The Board has every disposition to do all in its power for every department of the work. You can understand well, because of our own experience of inadequate support at Woodstock how the Board is distressed at its inability to do what ought to be done and what it would rejoice to do if it could have the power.

With warm regards,

Your sincere friend,

Robert T. ...

March 4th, 1907.

Mrs. Walter J. Clarke,
Lahore, India.

My dear Mrs. Clarke:-

I am slipping this letter to you into this envelope addressed to Mr. Clarke and containing a letter to the Mission.

I want to thank you for your letters of June 7th and Sept. 12th.

I read with deepest interest the letter of Prof. Ward, which you sent in your note of Sept. 12th, and I was very grateful for the long, helpful letter of June 7th with reference to Woodstock. I hope that, with the new buildings and the increased receipts which they ought to involve, it will be easier for the school to make its way.

I hope that you and Mr. Clarke and the children are all well, and with warmest regards to you all,

Your sincere friend,

Dictated Feb. 26th.

March 4th, 1907.

Rev. H. D. Griswold, D.D.,

Lahore, India.

My dear Dr. Griswold:-

I want to thank you for the copies of your paper on the "Radsa Swami Sect". I have distributed them as indicated and have read my own copy with deepest interest. These various sects which you have been writing up certainly testify to the unappeasable religious hunger in men's hearts. We may surely believe that if they can be drawn to accept such distortions or unperfect statements of the truth, they can ultimately be drawn in great hosts to accept the full truth.

I want to thank you also for the account of the Convention which came last October and of which we made copies which were much used.

You will be sorry to know that Dr. Ellinwood is steadily failing. His mind is clear and he is just as courageous and cheerful as man can be. At the same time, he realizes that the paralysis from which he has been suffering is extending, and that it is only a question of time when he would welcome the summons, which he knows cannot be very far away.

I fear I have never answered your inquiry, sent a long time ago, with reference to the proposed biographical sketch of Dr. C. W. Forman. I have referred to the matter in the letter to the Mission, which goes by this mail, and would urge you by all means to go forward. It seems to me we ought to have an adequate biographical sketch of one whose life, his name, and his personal impress was indelibly stamped on the Punjab. I do not know of any material bearing on Dr. Forman's life in our library. There is a little sketch in the volume of "Missionary Memorials", prepared by Mr. William Rankin some years ago. I presume there must be a good many letters in the old letter books; and if you are really going on with

Rev.H.D.Griswold--2--Mar.4th,1907.

the Memorial, I will have these looked up, and then they can either be sent to you, or you can have them placed in your hands when you come home next on furlough.

We are looking forward with great pleasure to Dr.Ewing's furlough in the spring, and Dr.Howard Agnew Johnston ought to be here before long with his fresh report of what he has seen and heard around the world.

I hope that you and Mrs.Griswold and the children are all well, and with warm regards, I am

Your sincere friend,

Dictated Feb.26th.

March 9th, 1907.

The Rev. U.S.G. Jones,
398 Indiana St.,
Newark, C.

My dear Mr. Jones:-

I have delayed answering your letter of Feb. 27th until I could ascertain the mind of the Board on one or two of the points involved.

I can well understand your feeling of desire to go back to India thoroughly re-established in health, and can see how you would wish to stay another year even though a medical examiner might say that it was absolutely necessary. If a competent medical examiner should think it was absolutely necessary, and his report should be approved by our medical adviser here, there would be no difficulty on the part of the Board's extending both your furlough and your home allowance, in accordance with his recommendation, into the year 1908. If, however, such a medical judgment would not be given and you still feel that you ought to remain, the Board would be entirely willing to extend your furlough, although it would not feel able to extend the home allowance, the Manual providing that this shall be done only on the basis of health requirements.

It was the question as to how long the home allowance would be continued that I wished to present to the Board. This question was presented at the last meeting, an inquiry from Mrs. Goheen, of the Western India Mission, having been presented with yours. Mr. Goheen has just died, and Mrs. Goheen asked whether her home allowance would be extended to the end of twelve months from the time of her first arrival, and then her furlough be extended without home allowance, with the expectation of her going back, perhaps, next year or the year after. The action of the Board was as follows:-

Rev. U.S.G. Jones - 5 - Nov. 1907.

"It was voted that in the event of their not returning to India this fall, the home allowance of the Rev. and Mrs. U.S.G. Jones and Mr. J.M. Gohsen terminate at the expiration of one year in the United States, with the understanding, however, that if later Mr. and Mrs. Jones and Mr. Gohsen are able to return to India, the Board earnestly hopes they may, the Board is prepared to provide for the months previous to their sailing, a home allowance making up the balance due in the case of missionaries from India returning after the close of the field."

Of course, children's allowance ceases with home allowance.

If there are any points not clear, will you kindly let me know; or if there is any way in which I can be of service to you, do not hesitate to call upon me. If you would care to have the question of your continued stay considered on the medical side, I shall be glad to forward blanks to be filled out by the best physician available, whose opinion we should like to have also on the question as to whether you could prudently go back to India this fall.

I appreciate very much your kind word of sympathy. Such experiences enlarge one's ability to enter into the life of others and one's appreciation of the sympathy and love of others.

With kind regards to Mrs. Jones and yourself,

Your sincere friend,

Dictated Nov. 9th.

Nov. 7/1907

April 6th, 1907.

The Rev. J. C. R. Ewing,
c/o The Rev. A. R. Cavalier,
2 Adelphi Terrace, London, England.

My dear Dr. Ewing:-

Your good letter of January 16th came too late to answer with the secure hope of reaching you before you sailed, so I am writing you this little note to London to tell you how rejoiced we shall be to see you again.

A friend of Mrs. Fleming, in Brooklyn, sends me the enclosed note for her. Will you kindly hand it to her, as Mr. Fleming writes that she is with you?

I received duly your good note of November 14th, written just at the close of the Mission Meeting, and also your note of September 19th, referring to Mrs. Sage. She has been giving her money generously, but almost nothing as yet for foreign missions. We are hoping to be able to lay the missionary cause before her in a comprehensive way, but I am not sure that we shall be able to do so, or, if we are, we shall receive the response we desire. At the same time, we must hope and pray for it.

This is only a short personal note of loving greeting and assurance of the warmest welcome when you come.

With kind regards to Mrs. Ewing and yourself,

Very affectionately yours,

Walter P. Lewis
1907

Dictated Apr. 3rd.

April 8th, 1907.

Dr. Sarah Vrooman,
Dehra Dun,
India.

My dear Dr. Vrooman:-

You will have received long before this the cablegram with reference to your going to Tihri and the letter to the Mission referring to the matter.

I want to write, however, to report the correspondence which we have had with your sister with reference to her going out. Before your letter of January 31st came, we received the following letter from her:

"I am just in receipt of a letter from my sister, Dr. Sarah Vrooman, at present in Dehra Dun, India, in which she asks me to apply as her substitute while she fills the newly opened post at Tehree. As she mentions your name and states she is also writing to you in regard to this suggestion, I feel privileged to send this to you.

I wish to be perfectly candid in regard to going to India. I am a trained nurse and also a recent medical graduate of Cooper College. To take a position as a missionary is out of the question as far as I am concerned. To do my best in honest work and sincere effort to help those with whom I come in contact, is all I can promise.

If your Board is unable to find a missionary medical substitute I will gladly come to Dehra Dun under these conditions:-That my fare is paid from San Francisco to India, or if that is not possible, one-half of it--and the same when I return; also, that since I am not offering to go as one of the Board's missionaries, I will stay six months without salary, provided my board and room are furnished--and if it should seem best that I stay longer than six months, I will need at least a nominal sum, say ten or fifteen dollars a month, and so perhaps fill out the year.

If this should be regarded favorably, I can arrange to leave on the SS Korea, which sails from San Francisco on Apr. 23rd, 1907.

Kindly advise me as to whether communication is necessary."

I replied to this letter as follows:-

"Your letter of February 25th, with reference to your going out to Dehra as a substitute for your sister if she accepts the call which has come to her to go to Tihri, has been received.

Our Board has approved of her going to Tihri, and has agreed to use the money which she is to receive there to send a capable woman physician for the work at Dehra, Dr. Vrooman's missionary salary and other expenses to be

Dr. Vrooman -2- Apr. 6, 1907.

continued just as though she were at Dehra.

We have as yet no one available, however, who could be sent to Dehra, and I think the Board would be very ready to consider your readiness to go, but we do not quite understand your statement, "to take a position as a missionary is out of the question as far as I am concerned." Are we to infer from this and what you go on to say in your letter that while you would do your best in the way of earnest and conscientious medical work, you are not prepared to do any evangelistic work, or personal Christian work to win those among whom you would be living to a Christian faith and life? It may be that you meant by this only that you do not feel prepared to do all that in your ideal a missionary ought to do, or that you do not feel qualified to accomplish as much as you think a real missionary should.

I do not think that the Board would regard self distrust or spiritual modesty as disqualifications, but I do think it would hesitate to send out anyone who was not in entire sympathy with the evangelical or evangelistic purpose of our Missions and who would not do her best to promote this purpose.

If you do have full sympathy with Christian Missions in their religious aim and would be willing to go to Dehra on this basis, will you kindly fill out the questions on the enclosed blank, which I have checked, and return them at once to me?"

The question blank which I sent to her did not call for answers to the questions which assume that the applicant is going out into the regular missionary work, but they did ask her whether she believed in the Bible and whether she intended to use her influence to bring others to Christ.

It seemed to us that these were entirely reasonable inquiries, and that the Mission would disapprove of our sending anyone who could not answer them favorably, or was unwilling to answer them at all. Yesterday, however, the following note was received from your sister:

"As I stated quite plainly in my recent letter to you that I was not desirous of applying as a missionary worker, the answering of the enclosed questions seems unnecessary.

With best wishes that someone will be found to enter the field as you desire, I remain", etc.

It does not seem worth while, accordingly, to go on with any further correspondence with her. Is she not a Christian? or has she peculiar views?

Our failure to come to any favorable result with the correspondence

Dr. Vrooman--3--Apr. 3, 1907.

with her, I think will make it entirely impossible for us to send anyone from the United States to take your place at Dehra. There is only one medical woman available this year, and she is needed at Soochow, China, where there is a hospital, to take the place of Dr. Mary Fitch, who has been married and removed to a different Mission. How will this affect your going to Fihri? Will there be no possibility of any readjustments in the Mission that will provide for the needs of Dehra, so that you can go?

I believe in our seizing such opportunities as this whenever it is possible to do so, and shall be very much interested to know the outcome.

I should be glad to hear something more from you about the situation in Fihri, the conditions there, and the experience that you had when you were there before.

I see I have never answered your good letter, received almost a year ago, which I was very glad to get. I rejoice in your joy in Christ's service, and in all that you are able to do for Him by His grace and in His love.

I was looking over lately some notes which I had made on the subject of Christ's mastery of the heart and mind and life of Paul, and found the two following quotations, the first from Somerville's book, "St. Paul's Conception of Christ", and the second from Stalker's "The Preacher and His Models":

"To the mastery of Christ Paul had fully surrendered, yielding to his personality, a personality so intense, so vivid as to excite the most ardent affection, for 'Never man, as one has said, 'loved Christ with so absorbing a passion as did Paul.' His love for Christ is indeed without a parallel in the history of religious emotions. He never lost the vision of Him whom he saw but once, on the way to Damascus. Dedicating his whole life to the Christ 'who had loved him and given Himself for him', he had no thought but to please Christ, no aim but to advance His glory."

Dr. Vrooman--4--Apr. 8, 1907.

"What may be called the inner or spiritual life of St. Paul may most of all be said to have been all Christ. His own theory of this innermost life is that it is a kind of living over again of the life of Christ. . . . He is the very soil in which this life grows, and the atmosphere which it breathes. St. Paul loves to say that he is filling up that which is lacking in Christ's sufferings for the sake of His body, the Church. He says that the heart of Christ is yearning after men in his heart, that the mind of Christ is scheming for the Kingdom of God in his brain."

I found, also, a little longer quotation which I enclose, from Frederick Denison Maurice, whose "Life" I have been reading recently on the trains. I do not think it is an especially well-written biography, but it is very interesting, and it gives one a new desire to be loving-hearted and to find the whole centre and circumference of one's life in Christ. I have been thinking how much of unhappiness and self-consciousness, with its poisonous influence, of uncharitableness, of discontent with one's own limitations and failures would disappear if our hearts were wholly filled, as Paul's was, with the consciousness of Christ, so that we could say of ourselves with any measure of truth what he said, "to me to live is Christ". The work here in the offices at home would be very, very different, I am sure, if we could do this.

With kind regards,

Very sincerely yours,



Dictated Apr. 3rd.

New York, N.Y., April 18, 1907.

Rev. E. N. Wherry,

River Forest, Ill.

My Dear Dr. Wherry:-

Your note with reference to Miss Long is just received. I am writing to the Candidate Secretary of the Board of the Northwest with reference to her.

I enclose herewith a communication which will be self explanatory. Will you kindly return it with any expression of your opinion as to the right course to take regarding it?

The two books which you sent for the library have been received, and I have turned them over to Miss Finday.

I have been away a good part of the last fortnight, or I should have answered earlier your inquiry regarding the Louisiana estimates. In class VIII, column IV, the mission asked for 1500 Rupees for Kotwali Chapel, land, and 900 Rupees for Khanna Workshop. Inasmuch as none of the items asked for either in class VIII, column IV, or any of the classes could be provided, this item is not included in the appropriations for the coming year, so that it would be better for you to take the money with you for the object for which it is given.

We will soon be welcoming home quite a number of India missionaries who are now on their way. With warm regards, I am,

Very cordially yours,

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April 22nd, 1907.

Mrs. G. C. Forman,
Steamship "Barbarossa,"
New York.

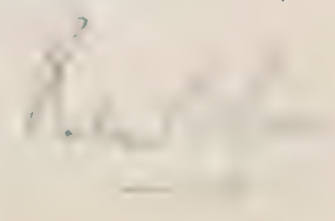
My dear Mrs. Forman:

I am very sorry that I have to go to Detroit to-morrow, to be gone for two or three days, so that I shall not be able to meet your steamer when you come in. Alexander will meet you, however, to help you with the luggage, and I hope that Dr. Lucas may be able to carry out his plan of meeting you.

Mrs. C. E. Newton, who is now at Doylestown, Pa. says that her daughter writes that you may be able to stop off a week or two at Philadelphia before going West, and she says that she would like you to spend at least part of the time with her in Doylestown. Doylestown, as you probably know, is not very far out from Philadelphia.

I hope that you have had a very pleasant voyage, and with warm regards to all the party, and hoping soon to see you, I am

Your sincere friend,



May 1, 1917.

Miss Nina Donaldson,

Mrs. James Levier,

92 West 27th Street,

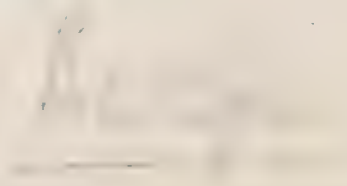
Bayonne, N. J.

My dear Miss Donaldson:

Mrs. Speer has charge of the meeting of the New York Women's Board in the Board Room - Room 824 - here, next Wednesday morning, May 1st. She is anxious to have you present to meet the ladies and to speak to them. I think you would enjoy meeting the ladies of the Board, and I know they would enjoy meeting you, and I trust very much that you may be able to accept Mrs. Speer's invitation. Not very much would be involved in the way of speaking - only fifteen minutes or so.

Will you kindly let me know by return mail whether it will be possible for you to come?

Very cordially yours,



The meeting is to take place at half past ten.

New York, N.Y. May 5, 1907.

Dr. Alice Mitchell,
216 Summit Ave.,
Summit, N.J.

My Dear Dr. Mitchell:-

Your kind note of yesterday is just received. I am very sorry I have another engagement for to-morrow afternoon and shall not be in my office after half past one o'clock. I shall be here in the morning, but have no appointment except at 11.30 with Miss May, of the Women's Union Mission.

Very cordially yours,

Robert C. Ogden

New York, N.Y., April 30, 1907.

To the Punjab Mission,

My Dear Friends:-

I enclose herewith the detailed appropriation sheets for the fiscal year 1907-1908. They provide the full amount needed in Classes I and II and 136,813 Rupees for Classes IV to VII inclusive, this being the same amount granted for the year 1906-1907. The Board was not able to provide any of the amounts asked for in column IV, nor anything for new property in Class VI. I do not wish to add anything, however, to the full statement made in the printed letter sent you some time ago, wherein the figures for Classes I and II in the appropriation sheets differ from the figures given in the printed letter, the former are authoritative.

The appropriation sheets were made out before we learned definitely from Mr. Jones, that he and Mrs. Jones will not expect to go back to India this fall, but hope it may be possible for them to return a year hence.

As received from the Mission, the estimate sheets did not include any item for Dr. Marston's salary in Class I of the Lahore estimates. This has been inserted. Nor was there any item for Miss Mitchell's salary in Class I, of the Lahore estimate for that portion of the year which she will be on the field. That item has been inserted also.

The Mission is, of course, free to re-adjust the appropriation Classes IV to VII, by transfers from Class to Class and Station to Station, so as to provide for the most important work; the total, however, to be within the grant of Rupees 136,813.

Mrs. Fennell and Miss Donaldson have both reached New York safely, and Dr. Ewing writes that he and Mr. Ewing will be here the end of this week.

Mrs. Fleming also has arrived safely, and her return on the basis of the local certificate and action of the Executive Committee has been approved.

The Board was greatly interested to hear of the farewell dinner given to Dr. Ewing in Lahore.

And I do not need to say how deeply distressed it was to hear of the death of Mrs. Newton. I wrote at once to Dr. Newton to assure him of our deepest and most loving sympathy, and I can appreciate, in a little measure at least, the loss to our Mission he has sustained.

The following is from the records of the Board meeting at which Mrs. Newton's death was reported.

"The Board heard with deep sorrow of the death of Mrs. G.J. Newton of the Punjab Mission, which occurred after a prolonged illness at her home in Ferozepore, on March 31st. In recording the fact upon its minutes, the Board desires to give expression to its great appreciation of the able and devoted services which Mrs. Newton has rendered to the cause of Christ in India, and while at home on furlough for 27 years. Going out to India in 1870 when there were 275 communicants in the bounds of the Mission, she has seen the number grow to 2450. Her present station and its equipment is in no small degree due to her faith and energy. She was a woman of warm and genial spirit, of great capacity and noble character, and her death will be felt as a personal loss by each member of the Mission, by scores of native friends and by the societies and individuals at home who had become deeply attached to her.

The Board will express its affectionate sympathy with Dr. Newton and his family in this great loss, and assures them of its prayer

for their strengthening and comfort in their Saviour."

I would report a special appropriation of \$100. given through the "New York Women's Board" for a scholarship for the roadstead school.

The printed reports for the Punjab Mission seem to have been delayed this year and were received only last week, too late for use in connection with the India Council'senary concert, and barely in time for incorporation in the report to the Assembly. Could it not be possible next year to have the report published a little earlier? Some members of the Mission kindly sent us written copies of their reports presented at the Mission Meeting, but there were not enough of these to enable us to make up the report for the Assembly, if the printed reports had not come just when they did.

The 1200 Rupees asked for, for the support of Mr. H. D. Bose in Evangelistic work has been included in the appropriation sheets as returned to you. The total grant to the Mission I had hoped might be increased by this amount, but it has not been, and it must be left with you to retain or exclude this item in adjusting the appropriations.

I am sorry to have to report that we have not been able to find any one to send out, even temporarily, for the medical work at Dehra, in the event of Dr. Wrooman going to Aishik. We had some correspondence on the subject with Dr. Wrooman's sister, regarding which I have written fully to Dr. Wrooman.

I hope that all of the members of the Mission are well, and that this coming year may be the best year of the Mission history.

With warm regards to all, I am,

Ever your friend,

May 2nd, 1907.

The Rev. E. M. Wherry, D.D.,
South Bend, Pa.

My dear Dr. Wherry:-

Your note of the 29th ultimo is just received.

I am looking forward to seeing you next week when you are here. I believe that Dr. Zwemer expects to meet you and me in my office between quarter of one and one o'clock on Thursday, May 9th, so that we can go to lunch together. I have a conference that will take me all the morning, and a meeting at which I must speak at four o'clock, and another conference which will run from five o'clock on until late in the evening; but on Wednesday afternoon I shall be in my office and we can have a good talk then, I hope.

Very cordially yours,

Dictated May 1st.

SUMMARY FOR PUNJAB MISSION

1907-1908

Almona.....	\$ 3880.00	12647.00
DELTA DIV.....	3200.00	12449.00
FEROZPORE.....	5477.16	9442.00
GUJRALPORA.....		12964.00
JULLUNDHUR.....	2908.00	9128.00
LAHORE.....	10971.66	11440.00
LAHORE PRESBYTERY.....		4223.00
LUDHIANA.....	6191.32	22789.00
LUDHIANA PRESBYTERY.....		4562.00
MISSION TREASURER.....		6809.00
MISSECURIA.....	2430.00	5652.00
SAHARANPUR.....	5426.98	22400.00
SEBASTIAN.....	1600.00	3128.00
TOTAL.....	\$42169.12	137672.00 Rupees.

The total appropriations for the Punjab Mission are \$42,169.12 for Classes I and II, and 137,672 Rupees for Classes IV-VI. The above detailed appropriations for the Mission are approved so far as they can be covered within the amounts just designated. The Mission has authority to readjust these appropriations under paragraph 48 of the Manual, but no expenditure beyond the amounts just indicated is authorized. All special-object gifts to the Mission are included within these amounts unless excepted by the Board on the basis of a different understanding with the donor.

MISSIONARY EXPENSES
1914-15.

CLASS I. MISSIONARIES ON TOUR.

SALARIES:

Rev. T. Macdonell	\$1680.00	
Rev. F. B. McCuskey	7080.00	
Mrs. E. Calderwood	540.00	
Mrs. M. E. Pratt	510.00	
Miss J. T. Carleton, M. T.	540.00	
		\$3780.00

CHILDREN:

Mr. McCuskey		1170.00
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CLASS II. VOLUNTEERS.

MINISTERS:

1 Licentiate	208.00
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2 Bible women	408.00
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3 other helpers	450.00
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Missionary and assistants	96.00
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For the station	404.00
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OTHER:

1 native minister	492.00
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3 Licentiates	708.00
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2 Bible women	180.00
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3 other helpers	1440.00
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Missionary and assistants	250.00
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OTHER WORK:

CLASS IV. EVANGELISTIC (Continued)

EXPENSES:

For the station

176.00

5000.00 Rupees

CLASS V. EDUCATION.

CAMPUS

DAY SCHOOLS:

Boys' School

Rupees

2664.00

Receipts on field

1893.00

771.00

Girls' School

Mrs. Calderwood

132.00

CITY

Boys' High School

5100.00

Receipts on field

4600.00

500.00

Girls' Schools

Miss Pratt

1264.00

Receipts on field

123.00

1161.00

2564.00 Rupees

CLASS VI.. HOSPITALS AND DISPENSARIES.

ASSISTANTS:

5 assistants

1854.00

MEDICINES AND SUPPLIES:

Drugs and food

1000.00

EXPENSES:

For the station

539.00

1539.00

Receipts on field

822.00

716.00

2570.00 Rupees

CLASS VII. PROPERTY IN USE.

CAMPUS

EXPENSES:

For the station

636.00

CLASS VII. PROPERTY IN USE (Continued)

PAVES:	For the station	102.00	
REPAIRS:	Cantonment property	300.00	
ATTENDANTS:	3 attendants	<u>180.00</u>	
	3 city and 5 district rents	162.00	
TAXES:	For the station	37.00	
REPAIRS :	For the station	565.00	
ATTENDANTS:	3 attendants	<u>216.00</u>	2198.00 Rupees

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:			
	3 Missionaries	21.00	21.00
STATIONERY AND POSTAGE:			
	For the station		10.00
MEDICAL ALLOWANCE:			
	3 missionaries		60.00
	<u>CITY</u>		
MISSION MEETINGS:			
	4 missionaries		24.00
POSTAGE AND REMITTANCE:			
	For the station		30.00
MEDICAL ALLOWANCE:			
	For the station		<u>50.00</u>
PERSONAL TEACHERS:			
	1 missionary		<u>120.00</u>
			315.00 Rupees

SUMMARY FOR YEAR

<u>Amount</u>	<u>Part</u>
..... \$3880.00	CLASS I.
..... 2000.00	CLASS IV.
..... 2284.00	CLASS V.
..... 2510.00	CLASS VI.
..... 2198.00	CLASS VII.
..... 212.00	CLASS IX.
TOTAL \$12047.00	

APPROPRIATIONS FOR DEBRA DUN1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. A. P. Kelse	\$1080.00	
Miss A. B. Jones	540.00	
Miss G. O. Woodside	540.00	
Miss S. Vrooman, M. D.	<u>540.00</u>	
		\$2700.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

Miss Donaldson	\$ 500.00
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CLASS IV. EVANGELISTIC.

LICENTIATES:

	<u>Rupees</u>
1 licentiate	1200.00

BIBLE WOMEN:

7 Bible women	1704.00
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ITINERATING:

For the station	<u>537.00</u>
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3441.00 Rupees

CLASS V. EDUCATION.

BOARDING SCHOOL:

	<u>Rupees</u>
Girls' High School	14586.00
Receipts on field	<u>9286.00</u>
	5300.00

DAY SCHOOL:

Boys' High School	6296.00
Receipts on field	<u>4452.00</u>
	<u>1844.00</u>

7144.00 Rupees

CLASS VI. HOSPITALS AND DISPENSARIES.

	<u>Rupees</u>	
ASSISTANTS:	360.00	
MEDICINES:	260.00	
EXPENSES:	<u>180.00</u>	
	800.00	
Receipts on field	<u>300.00</u>	300.00 Rupees

CLASS VII. PROPERTY IN USE.

RENT:			
	Dr. Vrooman's rent	360.00	
	Rents of Girls' Schools and teachers' houses	<u>112.00</u>	
		472.00	
	Receipts on field	<u>360.00</u>	
			112.00
TAXES:	For the station		185.00
REPAIRS:	Repairs general		385.00
	Girls' Schools		400.00
ATTENDANTS:	2 attendants		<u>132.00</u>
			1211.00 Rupees

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:		75.00	
BOOKS AND PRINTING:		10.00	
STATIONERY AND POSTAGE:		15.00	
MEDICAL ALLOWANCE:		<u>50.00</u>	
			150.00 Rupees

SUMMARY FOR DEHRA DUN

Gold

CLASS I.	\$2700.00	v
CLASS II.	<u>500.00</u>	✓ Rupees
CLASS IV.		3441.00
CLASS V.		7144.00
CLASS VI.		^{100.00} 300.00
CLASS VII.		1214.00
CLASS IX.		<u>150.00</u>
TOTAL	\$3200.00	... 12249.00 Rupees

APPROPRIATIONS FOR FERROZEPUR

1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. F. J. Newton, M. D. \$1080.00
Rev. U. S. G. Jones (6mo) 540.00
Rev. R. H. Carter ,648.00
Miss M.M. Allen, M. D. 540.00
Miss C. R. Clark 540.00

\$3348.00

\$3348.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

Rev. U. S. G. Jones (5 mo.) 416.66
Mrs. G. S. Forman 500.00

\$ 916.66

CHILDREN:

Rev. U. S. G. Jones

387.50

TRAVEL:

Mrs. Forman \$275.00
U. S. G. Jones and Mrs. J. 550.00

\$ 825.00

\$2129.16

CLASS IV. EVANGELISTS.

ORDAINED MINISTERS:

3 ordained ministers

Rupees.
984.00

LICENTIATES:

4 licentiates

1464.00

BIBLE WOMEN:

2 Bible women

540.00

OTHER HELPERS:

9 other helpers

1170.00

ITINERATING:

Ferozepur and Kasur

500.00

OTHER WORK:

Books, jinrickshaws, horsekeep, etc.

748.00

5406.00 Rupees.

CLASS V. EDUCATION.

DAY SCHOOLS:

	<u>Rupees</u>		<u>Rupees</u>
<u>City Girls' School</u>			
2 teachers	456.00		
Other expenses	<u>100.00</u>		
			556.00

THEOLOGICAL SEMINARIES:

<u>Ferozepur Training School</u>			300.00
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OTHER SCHOOLS:

<u>Summer School</u>	35.00		
<u>Village schools</u>	<u>360.00</u>		
			<u>395.00</u>
			<u>Rupees</u>
			1251.00

CLASS VI. HOSPITALS AND DISPENSARIES.

ASSISTANTS:

<u>Women's Hospital</u>			
9 assistants	864.00		
<u>City Dispensary</u>			
5 assistants	<u>972.00</u>		
			1836.00

MEDICINES:

<u>Women's Hospital</u>	450.00		
<u>City Dispensary</u>	<u>450.00</u>		
			900.00

EXPENSES:

<u>Women's Hospital</u>			
Horsekeep	240.00		
Contingencies	<u>100.00</u>		
			340.00
<u>City Dispensary</u>			
Apparatus	100.00		
Contingencies	<u>120.00</u>		
			760.00

		<u>760.00</u>	
		3496.00	
Grants and fees	<u>2180.00</u>		
			1316.00

CLASS VII. PROPERTY IN USE.

RENTS:

Ferozepur Girls' School	144.00
Faxilke	60.00
Kasur Licentiate's house	36.00
Patti, Shop and " "	42.00
Khemkaran, Catechists's " "	24.00

CLASS VII. PROPERTY IN USE (Continued)

	<u>Rupees</u>		
RENTS:			
Juliani, Scripture reader-	12.00	<u>Rupees</u>	
Ferozepur, J. W. Sweet	<u>54.00</u>		420.00
TAXES:			
Ferozepur compound	13.00		
Kasur compound	<u>4.00</u>		17.00
REPAIRS:			
Ferozepur and Kasur			400.00
ATTENDANTS:			
3 attendants			150.00
OTHER WORK:			
Ferozepur compound	180.00		
Kasur	<u>180.00</u>		
		<u>360.00</u>	1290.00
			1647.00 Rupees

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:			
Travelling to annual meeting			50.00
PERSONAL TEACHER:			
R. H. Carter		<u>120.00</u>	170.00 "

SUMMARY FOR FEROZEPUR

CLASS I.	\$3348.00		
CLASS II.	2129.16	<u>Rupees</u>	
CLASS IV.			5406.00
CLASS V.			1251.00 ✓
CLASS VI.			1316.00 ✓
CLASS VII.			1647.00
CLASS IX.		<u>170.00</u>	
TOTAL	\$5477.16		9420.00 Rupees.
			9442.00

APPROPRIATIONS FOR PUNJAB MISSION1907-1908.DEPARTMENT

CLASS IV. EVANGELISTIC.

	<u>Rupees</u>	<u>Rupees</u>	
NATIVE MINISTERS:			
4 native ministers	2484.00	2484.00	
LICENTIATES:			
4 licentiates		1050.00	
Bible women to be employed		120.00	
OTHER HELPERS:			
13 other helpers		3288.00	
ITINERATING:			
Stations and outstations		680.00	
OTHER WORK:			
Colportage and Bookshop		<u>96.00</u>	
			7718.00 Rupees

CLASS V. EDUCATION.

BOARDING SCHOOL:			
Girls' Orphanage	720.00		
Attendants	696.00		
Board for 55 girls	1320.00		
Clothes, bedding, shoes	330.00		
Other expenses	<u>600.00</u>		
	3666.00		
Famine orphan fund and fees	<u>1720.00</u>		
		1946.00	
DAY SCHOOLS:			
Hindu Girls' School	306.00		
Three Village Schools	360.00		
Summer school for Village workers	<u>30.00</u>		
		<u>696.00</u>	
			2642.00 "

CLASS VI. HOSPITALS AND DISPENSARIES.

ASSISTANTS:			
5 assistants	984.00	984.00	

CLASS VI. HOSPITALS AND DISPENSARIES (Continued)

		<u>Rupees</u>	
REVENUES:			
	and appliances		600
EXPENSES:			
	Support of 3 beds	488	
	Furniture and repairs	100	
	Rickshaw cooly	72	
	Servants, etc.	<u>216</u>	
		868	
	Receipts on field	<u>862</u>	
		<u>6</u>	
			1590.00 Rupees

CLASS VII. PROPERTY IN USE.

RENT:			
	Licentiate's house	120	
	2 preaching places	<u>54</u>	174.00
TAXES:			
	Land tax - orphanages	23	
	Out stations	<u>5</u>	28.00
REPAIRS:			
	Orphanage buildings	250	
	City buildings	100	
	Outstations	<u>150</u>	500.00
ATTENDANTS:			
	City and outstations	<u>96.00</u>	798.00 "

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:			
	Mission meeting		30.00
POSTAGE) & STATIONERY:			
	and money-order commission		40.00
MEDICAL ALLOWANCE:			
	For K. C. Chatterjee		50.00
OTHER EXPENSES:			
	Persian writer for K. C. C.	<u>96.00</u>	216.00 "

SUMMARY FOR HOSHYARPUR

CLASS IV.	7718.00	Rupees
CLASS V.	2642.00	"
CLASS VI.	1590.00	"
CLASS VII.	798.00	"
CLASS VIII.	<u>216.00</u>	"
TOTAL	12964.00	Rupees

APPROPRIATIONS FOR JULLUNDUR

1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

C. B. Newton	\$ 720.00	
Fred J. Newton	648.00	
Miss M. M. Given	495.00	
Miss C. C. Downs	<u>495.00</u>	
		\$ 2358.00
		\$ 2358.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME TRAVEL:

Miss M. M. Given	\$ 275.00	
Miss C. C. Downs	<u>275.00</u>	
		\$ 550.00

CLASS IV. EVANGELISTIC.

		<u>Rupees</u>
NATIVE MINISTERS:		
Rev. H. Golaknath		1464.00
LICENTIATES:		
3 licentiates		1137.00
BIBLE WOMEN:		
3 bible women		840.00
OTHER HELPERS:		
7 other helpers		2034.00
ITINERATING:		
Jullundur	200.00	
Phillour	<u>75.00</u>	
		275.00
ANY OTHER WORK:		
2 reading rooms	72.00	
4 jinrickshaw men	248.00	
Golportage - Phillour	<u>25.00</u>	
		<u>345.00</u>
		3370.00 Rupees

CLASS V. EDUCATION.

DAY SCHOOLS :

Boys' High School and 2 branches	9550	
Receipts on field	<u>8900</u>	650.00
Girls' Schools		800.00
Kapurthale Village School		84.00

CLASS V. EDUCATION (Continued)

DAY SCHOOLS:

Village school	<u>96.00</u>	1630.00	<u>Rupees</u>
			1630.00

CLASS VI. PROPERTY IN USE.

RENTS:

Licentiate's house and reading room - Kapurthala	100.00	
Teacher's house, Nekodar	24.00	
Phillour	<u>351.00</u>	476.00

TAXES:

ground tax		21.00
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REPAIRS:

For the station		600.00
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ATTENDANTS:

Watchman, ladies' house	<u>64.00</u>	1165.00
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CLASS IX. MISSION AND STATION EXPENSES.

MISSION EXPENSES:

Annual meeting		50.00
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STATIONERY & POSTAGE:

Postage and remittance		20.00
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MEDICAL ALLOWANCE:

Doctor and medicine		150.00
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PERSONAL TEACHER:

Munchi for Fred J. Newton	<u>40.00</u>	240.00
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SUMMARY FOR JULLUNDUR

CLASS I.//....	\$2358.00	<u>Rupees</u>
CLASS II.	<u>550.00</u>	1015.00
CLASS IV.		6370.00
CLASS V.		1630.00
CLASS VI.		1163.00
CLASS IX.		<u>240.00</u>
TOTAL	\$2908.00	9105.00 Rupees.
		9128.00 "

APPROPRIATIONS FOR LAHORE

1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. H. D. Griswold	\$1080.00	
Rev. W. J. Clark	1080.00	
Rev. A. B. Gould	1080.00	
Rev. D. J. Fleming	1080.00	
Rev. H. A. Whitlock	648.00	
Miss C. Thiede	540.00	
Miss E. Marston, M. D. (4 mo.)	360.00	
Miss M. J. MacDonald	<u>540.00</u>	
		\$6408.00

CHILDREN:

Dr. Griswold (3)	300.00	
Mr. Clark (5)	500.00	
Mr. Gould (3)	300.00	
Mr. Fleming (1)	<u>100.00</u>	
		\$1200.00

\$7608.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

Rev. J. C. R. Ewing, D. D.	\$1000.00	
Rev. J. H. Orbison, D. D.	1000.00	
Miss E. Marston, M. D. (7)	<u>291.66</u>	
		\$2291.66

CHILDREN:

Dr. Ewing (2)	200.00	
Dr. Orbison (6)	<u>600.00</u>	
		800.00

TRAVEL AND FREIGHT:

Miss Marston	<u>275.00</u>	
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\$3366.66

CLASS IV. EVANGELISTIC .

Rupces

NATIVE MINISTERS:

2 native ministers	1560.00
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LICENTIATES:

1 licentiate	288.00
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BIBLE WOMEN:

2 bible women	528.00
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CLASS IV. EVANGELISTIC (Continued)

		<u>Rupees</u>	
OTHER HELPERS:			
Seven preachers		912.00	
ITINERATING:			
Lahore District	140.00		
Miss Thiede	168.00		
Two Rickshaw men	<u>135.00</u>		
		<u>443.00</u>	
			3731.00 Rupees

CLASS V. EDUCATION.

BOARDING SCHOOLS:			
Kinnaird Girls' School		400.00	
DAY SCHOOLS:			
<u>Rang Mahal High School</u>	12880.00		
Receipts on field	<u>11800.00</u>		
		1080.00	
<u>Mohamedan Girls' School</u>	1140.00		
Receipts on field	<u>180.00</u>		
		960.00	
<u>Hindu Girls' School</u>	1360.00		
Receipts on field	<u>180.00</u>		
		1180.00	
New rickshaws for above		90.00	
School at Wagah		120.00	
School for Christians, Lahore		<u>108.00</u>	
			3958.00 Rupees

CLASS VI. HOSPITALS AND DISPENSARIES.

ASSISTANTS:			
Lahore and Wagah	468.00		
Receipts on field	<u>96.00</u>		
		372.00	
MEDICINES:			
Lahore and Wagah	840.00		
Receipts on field	<u>375.00</u>		
		465.00	
EXPENSES:			
Lahore and Wagah	477.00		
Receipts on field	<u>200.00</u>		
		<u>277.00</u>	
			1114.00 "

CLASS VII. PROPERTY IN USE.

RENTS:			
	Mrs. Humphrey	60.00	<u>Rupees</u>
	Sharkpur	48.00	
	Lahore	<u>48.00</u>	156.00
TAXES:			
	Lahore		240.00
REPAIRS:			
	Lahore and Wagah		790.00
ATTENDANTS:			
	Lahore and Wagah		150.00
LIGHTS, ETC. :			
	Lahore chapels		150.00
OTHER EXPENSES:			
	Care of compound		<u>75.00</u>
			1561.00 Rupees

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:	100.00	
STATIONERY AND POSTAGE:	40.00	
MEDICAL ALLOWANCE:	725.00	
PERSONAL TEACHERS:	<u>240.00</u>	1105.00 "

SUMMARY FOR LAHORE

		<u>Rupees</u>
CLASS I.	7608.00	
CLASS II.	<u>3366.66</u>	
CLASS IV.	3731.00	
CLASS V.	3938.00	
CLASS VI.	1114.00	
CLASS VII.	1561.00	
CLASS IX.	<u>1105.00</u>	
TOTAL	10974.66	11449.00 Rupees

APPROPRIATIONS FOR LAHORE PRESBYTERY1907-1908.

CLASS IV. EVANGELISTIC.

	<u>Rupees</u>		<u>Rupees</u>
NATIVE MINISTERS:			
4 native ministers	3264.00		
Receipts on field	<u>1465.00</u>		
			1799.00
LICENTIATES:			
1 Licentiate			336.00
BIBLE WOMEN:			
2 Bible women			180.00
OTHER HELPERS:			
9 other helpers	1326.00		
Receipts on field	<u>321.00</u>		
			1605.00
ITINERATING:			
Expenses for 4 preachers	486.00		
Receipts on field	<u>45.00</u>		
			441.00
OTHER WORK:			
Colportage		<u>30.00</u>	
			3790.00 Rupees

CLASS V. EDUCATION.

DAY SCHOOLS:			
Four village schools	312.00		
THEOLOGICAL SEMINARIES:			
Summer school	<u>50.00</u>		
	372.00		
Receipts on field	<u>252.00</u>		
			120.00
			120.00 "

CLASS VII. PROPERTY IN USE ,

RENTS:			
11 preacher's houses			297.00
REPAIRS:			
For the station	144.00		
Receipts on field	<u>144.00</u>		
			297.00 "

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:	
Meetings of Committee, etc.	<u>Rupees</u> 30.00
BOOKS, PRINTING, etc.:	
Printing report	50.00
POSTAGE AND STATIONERY:	
For the station	36.00
MEDICAL ALLOWANCE:	
For the station	50.00
	<u>146.00</u>
Receipts on field	<u>130.00</u>

16.00 Rupees

SUMMARY FOR LANGONE PRESBYTERY

CLASS IV,	5790.00 Rupees
CLASS V,	120.00
CLASS VII,	297.00
CLASS IX,	<u>16.00</u>
TOTAL	4223.00 Rupees.

APPROPRIATIONS FOR LUDHIANA1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. E. M. Wherry (6 mo.)	\$ 540.00	
Rev. E. P. Newton (6 mo.)	540.00	
Rev. E. E. Fife	1080.00	
Rev. J. W. Hyde	720.00	
Rev. H. D. Tracy	648.00	
Miss S. M. Wherry	540.00	
Miss E. Morris	540.00	
Miss J. E. Jenks	540.00	
Miss M. C. Helm	540.00	\$ 5688.00

CHILDREN:

Mr. E. E. Fife (2)	<u>200.00</u>	\$ 5888.00
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CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCE:

E. M. Wherry (5 mo.)	\$ 416.66	
E. P. Newton (5 mo.)	<u>416.66</u>	\$ 833.32

TRAVEL:

E. M. Wherry	550.00	
E. P. Newton (there and back)	<u>320.00</u>	\$ 1470.00
		\$ 2308.32

CLASS IV. EVANGELISTIC.

	<u>Rupees</u>
NATIVE MINISTERS:	
4 native ministers	2616.00
LICENTIATES:	
4 licentiates	1170.00
BIBLE WOMEN:	
5 bible women	916.00
OTHER HELPERS:	
22 other helpers	3991.00
ITINERATING:	
Ludhiana, Jagraon & Moga	425
Khanna	250
Rupar	<u>150</u>
	825.00

CLASS IV. EVANGELISTIC (Continued)

OTHER WORK:

For the station

Rupees

1566.00

Rupees

11024.00

CLASS V. EDUCATION.

BOARDING SCHOOLS:

C. Boys' High School 13077.00
Receipts on field 6095.00

Jagron Village School 6082.00
Teachers 380.00
Khanna Village School 360.00
Teachers 402.00
Expenses 176.00
 579.00

THEOLOGICAL SEMINARIES:

Ludhiana District Training
School 375.00
Khanna Training School 35.00

410.00

OTHER SCHOOLS:

Rupar Village School

25.00

DAY SCHOOLS:

City High School 8250.00
Receipts on field 8250.00

Girls' and Zanana School

433.00

8171.00 Rupees

CLASS VII. PROPERTY IN USE.

RENTS:

Khanna 83.00
 Dharokot 35.00
 Rupar and Outstations 30.00
 Mogha 60.00

258.00

TAXES:

Ludhiana 10.00
 Khanna 12.00
 Jagron 12.00
 Rupar 2.00

36.00

APPROPRIATIONS FOR LUDHIANA1927-1928.

CLASS VII. PROPERTY IN USE (Continued)

REPAIRS:

Ludhiana	475.00	
Khanna	100.00	
Jagraon	150.00	Rupees
Rupar and Mprinda	<u>150.00</u>	
		875.00

ATTENDANTS:

6 attendants		408.00
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LIGHTING AND HEATING:

Kotwali Chapel		30.00
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OTHER WORK:

For the station		<u>350.00</u>
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1957.00 Rupees.

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:

Ludhiana and Jagraon	150.00	
Khanna	21.00	
Rupar	<u>5.00</u>	
		176.00

BOOKS AND PRINTING:

Ludhiana and Jagraon		50.00
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STATIONERY AND POSTAGE:

For the stations		76.00
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MEDICAL EXPENSES:

For the stations		275.00
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PERSONAL TEACHERS:

Mrs. Helen		<u>60.00</u>
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637.00 "

SUMMARY FOR LUDHIANA

CLASS I.	\$5888.00	
CLASS II.	2303.32	
CLASS IV.	11024.00	Rupees
CLASS V.	9171.00	"
CLASS VII.	1957.00	"
CLASS IX.	<u>637.00</u>	"
TOTAL	\$8191.32	22789.00 Rupees

APPROPRIATIONS FOR LUDHIANA PRESBYTERY

1907-1908.

CLASS IV. EVANGELISTIC.

	<u>Rupees</u>		
NATIVE MINISTERS:			
5 native ministers	3072.00		
Receipts on field	<u>1392.00</u>	<u>Rupees</u>	
			1680.00
LICENTIATES:			
1 licentiate			288.00
BIBLE WOMEN:			
2 Bible women			240.00
OTHER HELPERS:			
9 other helpers	1764.00		
ITINERATING:			
For the station	<u>100.00</u>		
Total evangelistic collections	<u>1804.00</u> <u>538.00</u>		
			<u>1326.00</u>
			3534.00 Rupees

CLASS V. EDUCATION.

<u>Industrial school</u>	600.00	"
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CLASS VII. PROPERTY IN USE.

RENTS:			
For the station		240.00	
REPAIRS:			
For the station		78.00	
ATTENDANTS:			
Watchman		<u>60.00</u>	
			378.00 "

CLASS IX. MISSION AND STATION EXPENSES.

POSTAGE, etc.			
For the station		50.00	50.00 "

SUMMARY FOR LUDIANA PLASBATTERY

CLASS IV.	3534.00	Rupiah
CLASS V.	600.00	"
CLASS VII.	378.00	"
CLASS IX.	<u>50.00</u>	"
TOTAL	4562.00	Rupiah

APPROPRIATIONS FOR MISSION TREASURY.

1907-1908.

CLASS V. EDUCATION.

OTHER SCHOOLS:	<u>Rupees</u>	
Grant to Medical School for Christian Women	750.00	
Scholarship for Christian women	<u>240.00</u>	
		990.00 Rupees

CLASS VII. PROPERTY IN USE.

RENT:	Supplementary Hill House	800.00	
	Less rent of Rosenheim, Murree	<u>320.00</u>	

REPAIRS AND FURNISHINGS:			
Kasauli - Sunny Side	80.00		
Viddabandt	100.00		
Landour - Hamilton House	100.00		
Lal Tiba Cot.	100.00		
Retreat	100.00		
Woodstock Cot.	100.00		
Murree - Rosenheim	<u>320.00</u>		
	900.00		
Less rent of Rosenheim, Murree	<u>400.00</u>		500.00

TAXES:			
Kasauli - Sunny Side	60.00		
Viddabandt	42.00		
Landour - Hamilton Cot.	30.00		
Lal Tiba Cot.	30.00		
Retreat	50.00		
Woodstock Cot.	30.00		
Murree - Rosenheim, Murree	<u>45.00</u>		
			287.00

ATTENDANTS:		<u>480.00</u>	
For the above			1267.00 Rupees

CLASS IX. MISSION AND STATION EXPENSES (Continued)

MISSION MEETINGS:

Board of Arbitration	10.00
Travel of Committees	<u>250.00</u>

260.00

TRANSFER OF MISSIONARIES:

250.00

POSTAGE AND STATIONERY:

and bank charges

240.00

EXPENSES:

Clerks, messenger, Curator, etc.

1002.00

HULL TRAVEL:

Amballa	205.00
Dehra	75.00
Ferozepur	390.00
Jalandhar	207.00
Lahore	1081.00
Ludhiana	460.00
Saharspur	<u>203.00</u>

2710.00

4552.00 Rupees

SUMMARY OF MISSION TRAVEL

CLASS V. 990.00 Rupees

CLASS VII. 1267.00 "

CLASS IX. 4552.00 "

TOTAL 6809.00 Rupees.

APPROPRIATIONS FOR MISSOURI

1907-1908.

CLASS I. MISSIONARIES ON FIELD

SALARIES:

Rev. H. M. Andrews	\$1080.00	
Miss J. E. James	520.00	
Miss A. Mitchell (3 mo.)	<u>160.00</u>	
		\$1780.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCES:

Miss A. Mitchell (3 mo.)	\$ 375.00	\$375.00
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TRAVEL:

Miss Mitchell's return	275.00	<u>\$275.00</u>	\$ 630.00
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CLASS IV. EVANGELISTIC.

LICENTIATES:

1 licentiate	<u>Rupees</u>
	380.00

ITINERATING:

For the station	<u>20.00</u>	380.00 Rupees
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CLASS V. EDUCATION.

BOARDING SCHOOLS:

Woodstock:

Non-missionary teachers	12,290.00
Matron and servants	5,000.00
Books, stationery	800.00
Food and table expenses	8,500.00
Medical	800.00
Banking and postage	300.00
Church and conveyance	300.00
Advertising and printing	100.00
Prizes	200.00
Repairs and furnishings	2,088.00
Lights and heating	<u>1,000.00</u>
	31,378.00
Receipts on field	<u>26,700.00</u>

4678.00 Rupees

CLASS VII. PROPERTY IN USE.

TAXES:		<u>Rupees</u>	
	For station	150.00	
INSURANCE:			
	For station	<u>375.00</u>	525.00 Rupees

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:		
	Mission meetings	99.00

BALANCE FOR MISSTOUR

	<u>Gold</u>	<u>Rupees</u>
CLASS I,	\$ 1780.00	
CLASS II,	<u>650.00</u>	
CLASS IV,		880.00
CLASS V,		4678.00
CLASS VII,		525.00
CLASS IX,		<u>99.00</u>
TOTAL ...	\$ 2430.00	5682.00 Rupees.

APPROPRIATIONS FOR SAMARITUR

1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:

Rev. C. W. Forman, M. D.	\$ 648.00	
Rev. H. C. Velte	1080.00	
Rev. C. Borup	1080.00	
Miss G. B. Herron	540.00	
Miss A. M. Kerr	<u>540.00</u>	
		\$5888.00

CHILDREN:

Mr. Borup	(1)	\$ 100.00	
Mr. Velte	(1)	<u>100.00</u>	
			200.00
			\$4088.00

CLASS II. MISSIONARIES NOT ON FIELD.

HOME ALLOWANCES:

Mrs. C. W. Forman	\$ 500.00
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CHILDREN:

Mrs. Forman, 6 for 12 months each	
1 " 10 " 21 days	
	\$ 688.98
Mowbray Velte	<u>150.00</u>
	\$ 838.98

CLASS IV. EVANGELISTIC.

LICENTIATES:

	<u>Rupees</u>
5 Licentiates	1828.00

OTHER HELPERS:

2 other helpers	1620.00
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BIBLE WOMEN:

4 Bible women	384.00
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OTHER HELPERS:

6 village preachers	840.00
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ITINERATING:

For the station	319.00
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OTHER WORK:

Rickshaw	<u>240.00</u>
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5231.00 Rupees

CLASS V. EDUCATION.

BOARDING SCHOOLS:

Industrial School and Orphanage

Receipts on field	10500.00	
	<u>3183.00</u>	

Rupees

6820.00

Girls' Schools in city

Expenses	2150.00	
Receipts on field	<u>561.00</u>	

1200.00

THEOLOGICAL SEMINARY:

Teachers	1560.00	
Scholarships	3000.00	
Other expenses	<u>111.00</u>	
Village expenses	<u>111.00</u>	

5672.00

146.00

13852.00 Rupees

CLASS VI. HOSPITALS AND DISPENSARIES.

ASSISTANTS:

2 assistants

232.00

MEDICINES:

For the station

530.00

OTHER EXPENSES:

For the station

28.00

810.00

CLASS VII. PROPERTY IN USE.

RENTS:

Six places in district

162.00

TAXES:

On land and houses

522.00

REPAIRS:

Station and Nagal

1200.00

ATTENDANTS:

5 attendants
Compound

204.00

100.00

1988.00

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:

65.00

POSTAGE:

30.00

MEDICAL ALLOWANCE:

300.00

CLASS IX. MISSION AND STATION EXPENSES (Continued)

PERSONAL TEACHERS:

144.00

539.00 Rupees

SUMMARY FOR SAHARANPUR

	<u>Gold</u>	<u>Rupees</u>
CLASS I.	\$ 4088.00	
CLASS II.	<u>1328.98</u>	
CLASS IV.		5251.00
CLASS V.		13832.00
CLASS VI.		810.00
CLASS VII.		1988.00
CLASS IX.		<u>533.00</u>
TOTAL ...	\$ 5426.98	22400.00 Rupees

APPROPRIATIONS FOR CUBATHU

1907-1908.

CLASS I. MISSIONARIES ON FIELD.

SALARIES:	M. B. Carleton, M. D.	\$1080.00	\$1080.00	
CHILDREN:	3 children		<u>300.00</u>	\$1380.00

CLASS II. MISSIONARIES NOT ON FIELD.

CHILDREN:	2 children			\$ 300.00
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CLASS IV. EVANGELISTS.

LICENTIATES:	M. C. Newton		<u>Rupees</u>	
			252.00	
BIBLE WOMEN:	2 bible women		240.00	
OTHER HELPERS:	6 other helpers		846.00	
ITINERATING:	For the station		100.00	
OTHER WORK:	Books for Colportage		<u>100.00</u>	1538.00 Rupees

CLASS V. EDUCATION.

DAY SCHOOLS:	Teachers	<u>Rupees</u>		
	Other expenses	108.00		
		<u>30.00</u>		438.00 "

CLASS VI. HOSPITALS AND DISPENSARIES.

ASSISTANTS:	1 assistant		144.00	
MEDICINES:	and supplies		450.00	
EXPENSES:			<u>25.00</u>	619.00 "

CLASS VII. PROPERTY IN USE.

RENTS:		<u>Rupees</u>	
	For the station	382.00	
REPAIRS:			
	For the station	100.00	
ATTENDANTS:			
	For the station	<u>12.00</u>	
			492.00 Rupees.

CLASS IX. MISSION AND STATION EXPENSES.

MISSION MEETINGS:			
	Association meeting	30.00	
POSTAGE:			
	For the station	<u>10.00</u>	
			40.00

SUMMARY FOR SUBATHU

	<u>Gold</u>	<u>Rupees</u>
CLASS I.	\$1380.00	
CLASS II.	<u>300.00</u>	
CLASS IV.		1538.00
CLASS V.		436.00
CLASS VI.		619.00
CLASS VII.		492.00
CLASS IX.		<u>40.00</u>
TOTAL	\$1680.00	3126.00 Rupees

May 14th, 1907.

The Rev. E. P. Newton,
John Higgs, Esq.,
41 Agnew Road, Honor Oak Park,
Forest Hill, London, S. E.

My dear Mr. Newton:

Your good note of May 4th was received yesterday, and we are delighted to know of your safe arrival in England.

I am turning over your note with the travel account to Mr. Day, who will write to you at his earliest convenience. I am leaving this afternoon for the General Assembly.

You will be glad to know that Mr. Forman and Dr. and Mrs. Ewing and Mrs. Fleming have all arrived safely, but we have not yet welcomed the Orbisons. Dr. Ewing was looking well, but was nervous and evidently needs a good, thorough rest, which I hope he may get here.

Judging from the newspaper reports, the disturbances in the Punjab have become somewhat serious, and Dr. Ewing was somewhat apprehensive.

I hope that you and Mrs. Newton may have a delightful visit. Please let us know if there is any service which we can render here at any time, and believe me, with warm regards,

Very cordially yours,

Robert E. Peck

May 16th, 1907.

The Rev. W. D. Grant Jones,
896 Indiana St.,
Newark, OHIO.

My Dear Mr. Jones:-

I suppose you may be at the General Assembly next week, in which case Dr. Balseg and I will look forward to meeting you there, and we can easily talk over any questions which may be in your mind with reference to the exceptional circumstances in which you find yourself.

My supposition is that if your stay is indefinitely prolonged here, and you should subsequently be reappointed and sent out to India, the Board would hardly feel that it would be just to other missionaries to begin the payment of home allowance to you again five or six months prior to the date that would be set for your sailing after your reappointment. The long furlough and home allowance in the case of India missionaries is solely due to the climatic conditions, which determine the time of leaving and returning to the field. It is not due to any necessity for a longer furlough on the part of India missionaries than other missionaries receive, and where such exceptional elements enter as are entering in your case, through the probability of a prolonged stay at home, I doubt whether the Board would feel that it ought to carry over indefinitely into the future the special provision of furlough and home allowance made in the case of the India missionaries, who return to America one spring and go back in the next ensuing fall.

Still, it is not an easy question, and I do not remember that it has ever arisen before. If you are at the Assembly, perhaps we could talk it over then.

You will be glad to know that Mr. and Mrs. Jones arrived home

Mr. Jones--~~2~~ May 12, 1907.

safely a few days ago, Mr. Swine looking well but evidently needing a good rest.

It will always be a pleasure to hear from you and Mr. Jones,
and I hope you will keep us fully informed as to your plans.

With kind regards,

Very sincerely yours,

Dictated May 10th.

June 15th, 1907.

The Rev. A. B. Gould,
Ferozepore, INDIA.

My dear Mr. Gould:

On Wednesday of this week we received your cablegram reading:

"Egyptus Eikenhout Elackie."

According to the code, this should mean:

"Please wire this message to my father. 'Your despatch received.
You have our deepest sympathy and prayers in your affliction.'"

We looked up at once our record books, and found that the only name you had given us of any relative in this country was Mrs. C. A. Gould, 1562 Lill Avenue, Chicago, Ill. Your cablegram called for the forwarding of the message to your father, but not having any address of his, we telegraphed this message at once to Mrs. Gould in Chicago. The following day we received from the telegraph office the statement that Mrs. Gould had moved from 1562 Lill Avenue, and asking for some better address. Not knowing any other address, I have written to Dr. W. S. P. Bryan, of whose church you were a member in Chicago, stating the whole matter fully to him, and asking him whether he could help us, and also asking Dr. J. C. F. Ewing whether he knows anything of your family in this country. I am very sorry for this delay and any disappointment that it may involve, especially if we are in any way to blame here for not having information, which we seem not to have.

If the sorrow which your message speaks of as coming to your father, as it must have come also to you, may I send the assurance of our earnest sympathy? Our hearts go out to you and Mrs. Gould, also, in the great loss which she has sustained, and which must be beyond all words, in the case of her father. I

Mr. Gould - 2.

have just received a most affecting letter from him regarding his loss, and containing, also, loving sympathy for Mrs. Speer and me. I wrote once to him on hearing of Mrs. Newton's death before, and trust that my letter has not failed to reach him. Will you express to your wife our very deepest sympathy for her?

I received, the other day, the copy of "The Indian Witness" which is sent, containing a letter, on the first page, on the present critical conditions in India. I had a long talk on the situation with Dr. Ewing, who is very apprehensive. He says that there have been more changes in India in the last twenty-four months than in the preceding twenty-eight years, and he does not know what the outcome of all this agitation may be. Whatever its results may be, I hope that one of its most evident will be an awakening of the Indian Church to its responsibility, and the desire to outgrow the old period of childish dependence. At present it is too much of an exotic, and we ought to strive, by all our influence with the men who should be its leaders, to awaken in them the realization of what the church ought to be, and purpose to help the church in India to become a really living church, growing by its own work and the efforts of its own members.

I enclose herewith a little paper which I think will interest you, which was given to Mrs. Speer by a friend recently. It comforts one's heart to think of how much we have of good and blessing from God of this sort, in the midst of all that we do not have and long for.

With kind regards, I am

Your sincere friend,

Enclosure.

June 17th, 1907.

The Rev. D. J. Fleming,
Lahore, Punjab,
India.

My dear Mr. Fleming:

I am sorry to have missed seeing Mrs. Fleming when she passed through the City on her return from India. Your letters of March 6th and 10th had preceded her. I am glad she had a safe and comfortable journey home, but I can imagine how lonesome and desolate it must be for you in India. I hope that Mrs. Fleming's stay here may result in her entire recovery. I shall hope that our paths may cross some time while she is at home.

I was very glad to get your account of the Dinner to Dr. Ewing. We have made good use of that most striking incident. Dr. Parkhurst printed your account of it in its entirety, in his "Church Bulletin."

What was the result of your letters to the men whose names I suggested to you? Did you hear from them all, and was what you got from them of value? You kindly send me a copy of your letter to them in your next of November 1st.

You will have heard from Dr. Ewing of his safe arrival, and perhaps of his attendance at the General Assembly. I doubt, however, if he will have thought to send you the enclosed clipping from the Columbia Citizen. He was greatly amused at this, and I understate it out it out and sent it to Mrs. Ewing, in order that she might have a really adequate idea of his missionary standing. I thought he was looking very well when he landed in New York, but Dr. Lane from Brazil thought he was in a very serious condition and in imperative need of rest. This I hope to say here, and be able, in due time, to return to India. In these critical days, it is impossible to think of any contingency which

The Rev. D. J. Fleming - 2.

which would prevent his return to the place where he is needed so much, and where his influence is so mighty. Your educational problem, no doubt due to the increasing exactions of the Government, is not the only problem - perhaps not the greatest problem - in Mission work in India at this time. I see, in a copy of The Indian Witness, which Mrs. Gould sent me, that its leading articles on the Christian and the Work of Christian Missions in India, and many of the letters from the field, speak with great concern of the present situation. That seems to be coming to pass which Feeley foresaw in "The Deposition of England."

I have never thanked you for the loving sympathy which you and Mrs. Fleming expressed with Mrs. Speer and me in our sorrow last summer. As you know, such sorrows do not vanish with time. That is, I think, one of the blessed things about them. I think it would be pitiful if these things, representing our best life, had not more reality to them than which the passing of a few months or years would suffice to dissolve, but the very continuance of such sorrow is itself a joy, because it has in it the assurance that the sorrow itself is only a profession of reunion.

Dr. Sailer has prepared a little list of books on teaching, which it has occurred to me might be of interest to you. I venture to enclose a copy.

We have just finished our Conference with New Missionaries. This was one of the best we have ever held. One of the best things in the Conference, as usually been the case, was a talk to the missionaries by Dr. A. W. Schaeffler. He is full of humor and good common sense, and the fact that he is a missionary's son and grew up, as a boy, in a missionary community, furnishes him with a great number of most telling incidents and anecdotes. In his address this year, he told a great many good stories about Cyrus Hamlin. It quite whetted my appetite to read Cyrus Hamlin's life again, and since taking up his autobiography called "My Life and Times," it has been almost impossible to lay it down. I have been

The Rev. D. J. Fleming - 3.

very interested and entertained and stimulated by it. If you have not read it, or have read it so long ago that you have forgotten it, I think you will be grateful to have it brought to your mind. He was a typical New England boy, poor but ingenious, and tirelessly industrious. The missionary purpose came to him while he was in Bowdoin College, and laid hold of him absolutely.

"I acknowledged," he says, "the reasonableness of the missionary claim, and I said to my conscience and my Lord, 'Here am I, send me.'"

When I went home, I told my dear mother. She broke down and wept as I had never seen her before. Her emotion was transient. She recovered herself and said with a tremendous voice; 'Cyrus, I have always expected it and I have not a word to say, although I would have been so happy if I could have had my youngest son with me.' The others shed many tears, but not a word of opposition came from brother or sisters.

I early chose Africa for my prospective field. I read Mungo Park and Denham and Clapperton, and some other African explorers, and the idea of penetrating the interior took strong possession of my mind. It led me to recast my views of life pretty earnestly and solemnly. I resolved I would never lay up any money. I would try to spare up my accounts every year, and there should be nothing over. I also resolved that I would sacrifice all my ambitious ideas of great learning and would give myself just those things that my work and my environment seemed to call for. I have kept this vow also. If I could choose life's sphere of labor over again, I would not change. I bless God who has guided all my path.

That was a pretty heroic resolution, and it was a soft and easy life that he led, but it was certainly a very rich and wonderful life, and he says at the close:

"I have received innumerable kindnesses from many sources. If I have been in any exigency, it was sure to be relieved by some unexpected check, whether for \$10 or \$50, or some intermediate sum. It always seemed as though spirits unseen walk among us, and have means of suggesting thought to others without revealing themselves to consciousness. Whether by this or some other way, 'Our Father's' care, 'who knoweth that we have need of these things,' reaches us always and at the right time. I have neither wealth nor poverty, but I have all things needful for a quiet and happy life, while I await the Master's call. In the unmerited and unbounded kindness of innumerable friends, I have received the promise, 'hundredfold more in this present life.'"

For ingenuity, for utterly unselfish devotion to what he believed to be right, for unhesitating courage, it would be hard to find a nobler life than old Dr. Fennell's. It gives one a feeling of gratification to remember that he has seen that type of man with his own eyes.

The Rev. B. J. Fleming - 4.

Mrs. Wood has shown me the beautiful set of postal cards you sent her, which she says can be secured for fifty cents. I enclose that amount herewith, and shall be very glad if you will send me a set for my youngsters,

With warm regards, I am

Very sincerely yours,

Dictated June 8th.

Enclosures.

June 19th, 1907.

The Rev. J. C. H. ...
...
...

Dear Mr. ...

Your good letter has just been received.

Mr. ... has not yet obtained from Mr. ... a full list of ...
... and ... that it will simply be ...
... to determine what can be done and who will be needed.
... for the ... centre in his office, and as I have to
... for a convention trip, I shall turn over your note to Mr.
... to let you know as soon as possible whether he will need to call
... for what ... My assignment this fall will probably
... to the ...

I do not think that there would be the least objection to your
... an endorsement for the college in special gifts from individuals.
I might say that in a statement which we are trying to get before Mrs. Sage
... and which yesterday was laid before her ship officers,
... for the college, which is one of a number of objects
... are presenting. I hope you will join with us in prayer that, in
... this appeal may be effective.

It was so good to see you at the assembly, and I hope that you will
... next week.

Very affectionately yours,

...

June 1st, 1901.

The Rev. A. T. Nelso, D. D.,

Dehra Dun, U. P.,

India.

My dear Dr. Nelso:

Your interesting letters of January 30th, November 20th, April 24th and May 2nd. The two latter were received while I was away at the General Assembly. You will have seen, in the Church papers, accounts of the Assembly. It was a very good gathering, - more of a religious convention than a deliberative assembly. It was earnest and full of the spirit of Missions. While there, I had a talk with Dr. Ewing regarding the Reformed-Presbyterian Mission, and have talked over the question, also, with Dr. Wherry. I have been trying to have Dr. Chestnut meet Dr. Ewing and Dr. Wherry together, and discuss the whole question. I shall write to him again, in view of your letter of May 2nd, telling him that the Executive Committee does not think it is expedient or practicable for it to take up such an investigation, and advising him again to have a full conference with Dr. Wherry and Dr. Ewing. I have reported your letter of April 24th to the Board, and am glad to report the following action of the Board in reply:

"The use by the British Mission of 500 Rs. of Field receipts toward the expenses of the Dehra Dun Mission in the last fiscal year, was sanctioned, as explained in a report from the Secretary of the Mission."

I was interested to have heard about Dr. Vrooman and Tehri. We have not been able to send anyone out to take her place at Dehra, in case she goes to Tehri. I had some correspondence with her sister, which her sister terminated rather abruptly. I understand that she is a theosophist.

I have never as yet addressed directly to you, your good wishes of

Dr. Kelso - 2.

August 7th, November 20th and January 30th, though I have referred to all the points needing attention in letters to the Mission. I wish it had been practicable to make some further provision for the employment of Mr. Bose, but I hope that even within the amount which the Board was able to provide, something can be done by the Mission.

There is no question in which I have been more deeply interested than the one which you raise in your letter of August 7th. My own conviction is that the native churches should be bona fide native churches, and that missionaries should not be members of their presby^{teries} but should stand in an advisory relationship. Even more important, however, than the question of their ecclesiastical independence is the question of their actual independence, - the reality of life in them. Independence in form will be futile unless there is independence in fact. As I understand it, we have not a really self-supporting church in any of our three Missions in India; that is, a church that would be entirely unimpaired in its finances and continuance, if all the missionaries should withdraw. Without such self-supporting congregations, I do not see how we could have, as we ought to have, an independent, indigenous church. The primary problem, it seems to me, is how to bring life into this native church so that it will work. I have just been writing on this subject to Mr. Henry Forman, and shall venture to quote what I said:

"I can understand your feelings with reference to the problems of the native church and the native workers. I should think at times you would be almost in despair. What I long to see is a spirit of real independence and aggression in the church, and I think there is too much truth in the view expressed in a letter from one of my correspondents:

"I wonder if there is a mission field in the world like India. A week ago Mr. Mansell, Principal of the Theological Seminary in Darvelly (M. T. Mission) paid us a visit in order to compare notes with us regarding courses of study and other matters. I had a talk with him in the evening regarding the outlook in India. Mr. Mansell represents a Mission which, of all Missions in India, has most reason for rejoicing in what has been accomplished. Their results have been - as I exaggerating? - five times what ours have been. Yet, you have had to confess to

Dr. Welso - 3.

partial failure - a strong word to use, perhaps not just the right word. At any rate, he admitted that the real India was yet far from being won or conquered, and Christianity has not yet become, as in other mission countries, an indigenous plant. It was a foreign institution, and our whole system of work seemed to tend to keep it in this condition. With a Christian community of 3,000,000, of whom over 600,000 are Protestants, the Christian community ought, by this time, to have developed a life of its own, but it is doubtful whether it has done so. Why should this be so? Is it altogether due to the condition of things which prevail in India, or are we also to blame? Is there something wrong in the work itself? Mr. Mansell thought there was no hope of any change, no prospect of the Indian Church doing any more than she is doing now, until a large, or a considerable number of the better classes, the more well-to-do Hindus and Mohammedans accepted Christianity. But the efforts of this Mission, and also of ours at present, are directed to a very large extent to the low castes. Their great aim is to bring these in, and they have brought them in by scores of thousands. The other classes stand off, often are scarcely touched, and so there seems to be no immediate prospect of winning them. And as regards the low castes, the policy has been for the Missions to assume the whole responsibility of educating them, of providing them with teachers and pastors, and continuing to do so for an indefinite length of time. In fact, it is doubtful whether there is, in all this work among the low castes, any movement towards growth from within, and so towards self-support. I believe the statement just made is correct; at least it is in our Mission. Of other Missions I will not speak definitely, but my impression is that this is true nearly all over India. The only agency is the paid agency. This is multiplied or increased from year to year, or at least the effort is made to increase it, for it is the only way in which we can get work done.

"Growth from within." If I had the time, I should like to write on this subject at length, but I believe that this lack of growth from within represents the weakest, the most vulnerable spot in our work. Growth from without we have, thank God for this - the last few years have been years of growth, more or less. Some numbers have been gathered in, but it has been (shall I say altogether?) growth from without, growth due to the efforts of the missionary and his paid agents, while the Church has been standing by, almost idle, looking on, often taking little interest in the work, still looking to the Mission for the supply of pastors, teachers, etc.

This is, doubtless, the dark side, but almost there is too much truth in it. What is it that we can do, or is there anything we can do, to bring in this spirit of living action? We have it in Japan - we have it in the superlative degree in Korea. There, of course, things were begun right. The Gospel was presented from the beginning free from all entanglements, and every Christian was taught from the beginning that evangelization is one of the primary Christian privileges, and that a candidate is not prepared for baptism if he had not already told somebody else about Christianity. The leaders, there, were raised up from among the people, and the people themselves built their churches and paid all expenses. The con-

Dr. Velss - 1.

sequence is that we have in Korea a really living Church, spreading the Gospel by its own efforts, far and wide. The missionaries are not being required to do pioneer evangelistic work, but are only following up what the hands of native Christians are doing, as they go everywhere preaching the Gospel. Is it too late to hope for anything of this kind in India? How did Buddhism spread when it was an Indian faith? The Arian Movement spreads from within. It is not fed by foreign support or directed by foreign supervision. Why can we not develop in the native church what we see in the Arian Movement?

I hope that you and Mrs. Kelse are both very well, and with warm regards,

I am

Your sincere friend,

Dictated June 11th.



June 20th, 1877.

The Rev. J. C. W. Ewing, D. D.,
Crafton, PA.

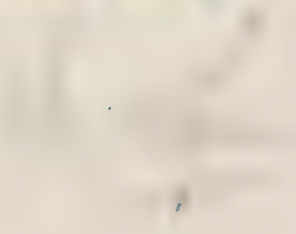
My dear Dr. Ewing,

On arriving at Niagara last Saturday morning, I received your good note of June 13th; Mr. Turner, however, had already left the Conference, so that I missed him there just as I had done here in New York. Perhaps I shall be able to see him at Northfield.

I hope that you are not feeling any the worse for the work that you are doing.

Do you have all your Sundays filled up for the summer? Please be sure to get some real rest.

Very affectionately yours,



July 27, 1900

The Rev. J. E. Orbison, M.D.,
Bellefonte, Pa.

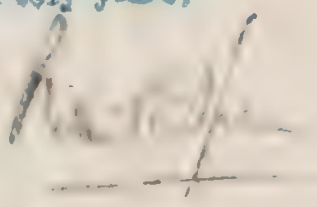
My dear Hal,

I got back on Tuesday from a trip West and South, and was delighted to learn from your postal card that you were safe in Bellefonte, but sorry to have missed seeing you when you arrived in New York. I was away at the General Assembly, but Dr. Brown and Mr. Day were in the office, and they would have been happy to have had you come in. I shall look forward with expectation to seeing you in September.

It must be good to be home again after all these years, and I hope that you may have a thoroughly restful and refreshing furlough. You will be interested in a letter from Mr. Wife, which came yesterday. I enclose herewith. Will you please return it?

With a great deal of love to Aunt Fannie and Mrs. Orbison and yourself.

Very affectionately yours,



Dictated June 27th.
E.H.

July 24th, 1897.

The Rev. A. H. Murray, D.D.,
River Forest, Ill.

My dear Dr. Murray:

Your good letter of July 2nd is just received, and I am requesting you to send the money to the United Presbyterian Board, in Philadelphia, for Dr. Wilson, as Treasurer of the Aboynia Missionary Conference Committee.

I have meant to write to you before this to thank you for the copy of "Isis and Christ's Kingdom", which I took with me to the General Assembly. I found that Dr. Hastings had a copy with him also. I read my copy through on the train with the greatest interest, and recommended the book to our next meeting held at the Iowa Conference last month. I am very glad that you gave the lectures, and that they are now available to everyone.

I wish I could see you again before you sail, but it will not be possible, but I shall hope to hear from you before you start out across the Pacific. I hope you may have a good journey across the continent and a happy visit with your son and daughter on the Coast. You have had a busy year at home, and a year which has, I am sure, left profitable influences behind.

Perhaps, if Mr. Day does not hear from Mr. Andrews before you start back, it would be best for you to follow the plan you suggested, of placing the amount of your daughter's passage out in his hands, to be used subject to your orders, in case Mr. Andrews will send us the money. There will be ample time, however, to hear from him before your daughter and Dr. Mitchell will start.

Everything is going forward quietly in the office, although

Dr. Quincy - Sunday 11/1/1911.

The receipts are not coming in so well as we could wish. They show a little advance over last year, but even they are hardly up to what we had hoped for. Still, we do it somewhat better than last year, which fact is a help on my part.

With warm regard,

Your sincere friend,

Wm. A. Coffey

July 12th, 1907.

The Rev. W. M. Andrews,
 Woodstock College,
 Mississippi, U.S.A.

My dear Mr. Andrews:

I have not meant to let so much time pass before writing to thank you for your most loving letter, written last Fall when you heard of our sorrow, at the time when you and Mrs. Andrews were also heavy of heart over the death of your daughter Helen. Our hearts went out to you all the more in your sorrow, just as your sorrow made it possible for you to sympathize in an especial way with us. It is very wonderful to discover what a revealing power there is in such deeper experiences. They set everything in a new light to one's mind, and make the whole world new, as what is better - Heaven, also.

I hope that you and Mrs. Andrews have had a good year and that you have had no more such terrible experiences of sickness in the school as last year. It must have been a year when you began to feel that all the visible world was uncertain, and that the only sure things were the unseen and the eternal ones. Perhaps one reason why God sends these experiences to us is just that we may learn His lesson and live in the Unseen and for the Unseen.

I returned, a few days ago, from a trip in the South and West, attending conventions, at one of which I met an old friend whom I met first when he was a student in a college in Kansas, eighteen years ago. He told me that just six weeks before the day we were talking, his wife, who was his all, had been taken from him, after ten years of perfect fellowship. Later, he brought me a little Memorial which he had prepared of her, with photographs of their

home and her, and bits of poetry, and some suggestions of her influence and work, and some of the addresses. He told me that her last commission to him was, "You will have to stand for us both now, but they have been so beautiful years together, haven't they, Comrade?" I was very much interested in some of the first letters and comments in the Memorial. The lesson was and varied her words

of the wedding

"Then she gave herself, she gave all the wealth of her affection and life for him and eternity. This was most beautifully illustrated in the marriage ceremony when she added to the usual vow, 'I'll stand by you, my dear, in all that you do - and after, if you choose.' This naive expression of her ideal for marriage - eternal and indivisible union - revealed the highest intellectual and spiritual understanding. It is seldom that the spirit is so completely in every respect, love of nature, and literature and the highest ideal in life, are united in marriage. The most artistic and abundant devotion them was 'Comrade'."

her last pastor said

"She was a great sufferer. Last year for three months past has been the scene of a most heroic struggle for life. She had no fear of death. She wanted to live. Life held for her. This world to her was beautiful. She was passionately fond of nature. In her lifetime she was soothed and comforted by whatever was of the woods and of the singing birds and the fragrant June breeze and the music of the water-falls. The long deep breaths, as it out in it all again and was quieted. She looked forward to the eagerness to conceiving and tending of Wisconsin lakes and rivers the coming summer, as a part of her life. She was for six months in convalescence. But most of all this world was beautiful to her because it was full of love and life and opportunity to help. Lord Shalaby said when dying, 'It gains me to go away and leave so much suffering in the world.' She could appreciate that. I light-colored English noble as wrote in the diary, when at school, 'If there are any good men in my day I shall attend them.' She wanted to be in the light for righteousness to help the good cause."

Some of the chief suggestions which Mr. Taylor, who is a professor

in a college in Wisconsin, put in the little book of notes;

"You always take your girls for what they want to be more than for

what they are."

"Years from now I shall say, in response to some commendation: 'Yes, I have a long talk with Mrs. Taylor one day, and she made me believe in as possible

self."

"It always makes me feel better just to run in and have a few words

with you."

"Your words of encouragement, and the dear, sweet way you said them, pressed me up when I needed it most."

"I know that many of the girls feel that you love and understand us better than anyone, and it's easier to talk things over with you than with anyone else."

Mr. Andrews - 81

...believed in it when no one else would, and I've tried to do right
because of Christ's love.

"I owe my present peace to Christ, partly to the fact that when in
trouble she said to me, 'If ever I get to heaven, I shall expect to find you as
close to the throne as myself.'"

...her love has a value and a force which does not cease at death, and
my own has increased by that event."

...suffered so much uncomplainingly and still had a life full of
sunshine for others."

I confess to feelings of shame at my own impatience and selfishness

...never I think of the large number of these saints, who, through such suffering
and limitation, were enabled by Christ's grace to live a life of triumphant
gentleness and love.

I hope that you and Mrs. Andrews are both very well, and that in all
things, your life is unfolding in peace and joy.

I hurried over to the Treasurer's office, at once on receipt of your
letter, the last section of it regarding your far-lined coat and the periodicals,
and have asked the Treasurer's office to attend at once to these matters.

I hope that Miss Jones is well. I am sure she must be doing good
work in the school. How is Miss Morris doing?

We are in the midst of good summer weather now, although the fall has
been quite comfortable so long as the wind is not blowing up and energetically in the state.

I will try very hard not to be so long in answering your next letter,
but this last year has been the most congested and crowded year I think I have
ever had since coming to the Board. Dr. Stanley White is to come to help us in
the fall, taking Mr. Woodward's place, and I trust that that will very greatly
relieve the pressure.

With very regards to Mrs. Andrews and yourself, I am

Your sincere friend,

July 12th, 1907

The Rev. H. B. Griswold, Ph. D.

Lahore, Punjab,

India

My dear Dr. Griswold:

Your letter of June 6th was received a few days ago. I brought the matter up at once, and the return of Mrs. Griswold and the children was approved, with the understanding that they might come at the regular time - in the Spring of 1908 - but that the appropriation for their return would be included in the appropriations for the fiscal year beginning July 1st, 1908. The budget has been made out for this year, and to include these items in this year's budget would involve an obligation not anticipated, inasmuch as they can be put into next year's budget at the beginning. This is the same arrangement as was made in the case of Mrs. Forman.

I sympathize with you and Mrs. Griswold in the prospect of too long separation, but can appreciate the reasons which lead you to think that this is the right thing to do.

I am glad to hear that the College work is flourishing so, and I trust that there may be no outbreak or trouble of any sort in Lahore. I am very much obliged for the copy of the Classified Catalog of the Forman Christian College, which I presume either you or Mr. Fleming sent.

I have tried to look up the matter here, in connection with your biography of Dr. Forman. The librarian here made a search in the library for anything there, and tells me what she found in the Forman Christian College Monthly for January, February, March and April 1906 issues. I have not told her that I have no doubt that all of these were published the monthly

Dr. Griswold - 34

by you. Doubtless you have our brief trib. to which appeared in the L. M. J. Review for September 6th, 1904, but I have had a copy of it made for you, and send, also, what appeared in "The Church at Home and Abroad" in that same year. I tried to have a search made through the old letter files, to see what letters from Dr. Foman there are here which would be useful to you, but we have been short-handed in the office. Mr. Garrison, who has charge of the files, has been sick for months and will not be back to the office until the Fall, if indeed he is ever able to return, so that I have not been able to get at this possible source of information.

I got back, a few days ago, from another long convention trip, which gave me some time on the train for reading. I had with me the first volume of Harnack's "The Expansion of Christianity in the First Three Centuries," which I read with the deepest interest. An old student of Harnack's, who is now a professor in Toronto, told me that Harnack regarded this as his most satisfactory book, and it certainly is a very suggestive book to those of us who are studying missionary problems. On these - the problem of requirements for church membership, of ethical ideals of the early church, of self-government and self-propagation, of method and motive, of relation to politics and non-Christian religions, - the book is simply fascinating. I should like to quote great sections of it, as I know it is just the sort of thing that would appeal to you. It opens up many points on which one would disagree with Harnack, and the book could have been made, I think, more powerful if Harnack knew more about present-day missionary problems. Our point of view would be much more conservative, also, with regard to the New Testament. I think I shall venture to send you some quotations from the book. You can easily see from these quotations how much there is that bears on our present-day problems. Trains of reflection are started by these quotations, and a comparison of the missionary enterprise during the first two centuries with

Dr. Griswold - 8,

the missionary enterprise now; about which I wish we could sit down and have a long talk together.

Dr. Williams, I know, would want to be remembered to you if he knew I were writing.

With warm regard to Mrs. Griswold and yourself, I am

Very sincerely yours,

Dictated July 10th.

Enclosure.

July 17th, 1907.

The Rev. J. C. F. Swing, D. D.,

Grafton, Pa.

Dear Dr. Swing:-

Mr. Spear has left for his vacation and so I see your letter to him of the 12th inst.

I appreciate your anxiety about the College. I heartily wish with you that an adequate endowment could be secured. The Board, however, has adjourned until September, and Mr. Day and I, who are in the office, hardly feel that we would be justified in taking the responsibility of acting on so large a question as this without any consultation. I shall see that your letter is brought to Mr. Spear's attention immediately on his return, about the middle of August.

In the meantime, you may be interested in knowing that we have been trying for several weeks to get into touch with Mrs. Russell Sage, and that we have the Furman Christian College down for \$100,000. on the list that we wish to submit to her if we can get an opportunity.

With warm regards, I am

Very cordially yours,

A. J. [Signature]

July 25-3, 1907.

Dear Friends:-

I have pleasure in reporting the action of the Board, approving the use of 500 Rupees field receipts of the last fiscal year for the purpose of the ... of the Mission having fully explained this request.

I have very much pleasure in informing the Mission of the appointment of the Rev. Samuel D. Lucas as a missionary and his assignment to the Punjab Mission. Mr. Lucas is a son of the Rev. J. J. Lucas, D.D., of the North India Mission, and is a graduate of Union Theological Seminary. This last year he has been acting as assistant in the ... where I am a member. His assignment to the Punjab Mission is made in accordance with his desire and his father's desire, both of them feeling that, on the whole, it would be better for him to be assigned to a different mission than his father's. His arguments were ... Mr. Lucas goes out ... His desire to ... and his studies ... have been accepted ...

There has been the deepest interest felt by all the friends of the work ... hear of the riot, and rejoice that no lives were lost, and that the destruction of property was not greater. We are very glad to hear that things have

The Punjab Mission--2--July 2nd, 1907.

quieted down very much, that the college is fuller even than before, and is likely to be even fuller if the government should not be against the large institutions.

The spirit of change is active in many lands now, and in none more surprisingly so than in Persia, where it was feared the people had lost all faculty of progress and had sunk into a hopeless Muhammedan stagnation. All over Persia, however, the spirit of life is acting. Local Assemblies are contending over popular rights with representatives of the Shah.

Where a few years ago there were no newspapers, there are now scores of papers; and while the whole movement will undoubtedly receive set-backs, it will be impossible ever to restore the old conditions.

With all that makes us apprehensive in these and other movements among the nations, we, of all people in the world, have a right to thank God and take courage, rejoicing that old things are passing away, and that new things are coming--things that will be nearer the truth.

It is to be deeply lamented that at such a time it is impossible for the Board to give the added aid which the Mission needs. Mr. Fife's letter in behalf of the Education Committee, asking that the approval of the Executive Committee, for a special appropriation of \$1000.00 to help in the school situation, has been considered, and I am sorry to have to report a negative reply. But it is simply impossible for the Board to assume these additional responsibilities; and in the present state of affairs the responsibility resting upon the Church, as well as the Board, will have to be enlarged and the people's appropriations in advance of this amount, if the Board will increase its responsibility for additional work in the Punjab. Scores of appeals for special contributions of this sort have come in since the beginning of the year, but the Board has had to reply, necessarily, and the budget of the year has been made out; that the contributions of the churches since

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The Panjab Mission--3--July 13rd, 1907.

The beginning of the year have not increased so as to warrant the assumption of additional responsibility, and that, reluctant as it is to return such requests, the Mission will have to do the best they can, for the present, within the limits of the appropriate services. You will know best whether this can be done to the benefit, and I have no fear of the burden of attempting it will be; but to make special contributions now which are not warranted by the churches' needs you will recognize to be unreasonable.

We are not without hope that the gifts will increase as the year goes on, and that there may be some special contributions which will make it possible to go steadily forward; but it would be prudent to act on this hope, and at least defer our enlarged expenditures until enlarged receipts furnish solid justification.

Mr. Morrison Morrison was here a little while ago and raised the question of his return to India. He went to see our medical adviser, who said that he should go back to India, if to an entirely healthful station, but he said that he is not a very vigorous man, and Mr. Morrison writes frankly that he thinks the medical adviser's judgment was based on the expectation that he would go to some such station as Dehra. I promised Mr. Morrison that we would write to the Mission that we should be glad to have your judgment as to whether he ought to think of going back to India, if his health conditions practically limit his return to a hill station.

A letter was received recently, addressed to the President of the Board, from Mr. J. H. [Name], of [Name], regarding his dismissal from [Name] [Name]. The letter of appeal was not taken up by the Board, but that, if he feels aggrieved at any treatment he has received, his proper course of appeal is to the Mission.

We have received an impressive letter from the Mission's committee on the Distinct Missionary Responsibility of the Presbyterian Church.

The Punjab Mission--4--July 23rd, 1907.

You will have heard perhaps of the session of a General Assembly being favorable in the line of our cause and courage in the pursuit of our missionary duty. I believe that in a few of these things for her own sake and for the sake of the cause in the matter of missionary duty, and that a small number of good men and true are now at work in the cause of the Gospel in the Punjab. I believe that the cause is being carried out resolutely to fulfill her entire missionary obligation.

Dr. Querry will be starting soon for the Pacific Coast, where he expects to visit two of his children, and then go on across the Pacific to India. Dr. Kwang arrived just before the General Assembly, where he spoke twice with great effectiveness. He is very busy now among the churches. We have urged also not to undertake too much, but to be sure that is given the needed rest. Dr. Mitchell, I think, is growing stronger and stronger, and will, we hope, be able to return at the expected time to her work.

I hope that all the members of the Mission are well, and, with warmest regards, I am

Your sincere friend,

Dictated July 10th.

023
The Punjab Mission--5--July 23rd, 1907.

P.S. Dr. Griswold has written of the possibility of the return on furlough of Mrs. Griswold and the children in the spring of 1908, a year in advance of Mrs. coming. If the Mission approves, their return in this way will be cordially approved by the Board, with the understanding that the financial provision for their coming will be made in their appropriations for the year beginning May 1st. The Board does not feel that it can enlarge the budget for the current year, but it has no objections whatever to the return of Mrs. Griswold and the children at the close of this fiscal year, with the understanding that the Board will meet the expenditure under the new budget coming into effect May 1st, 1908.

August 15th, 1907.

The Rev. J. C. R. Ewing, D.D.,
 Crafton, Pa.

My dear Dr. Ewing:-

I returned to New York yesterday and found your good note of July 12th, which Dr. Brown kindly acknowledged in my absence.

I wish it were possible for you to get the \$500,000. for the College, but I do not know how it can be got. Any one of the missionaries from India who has tried to raise money can tell you how difficult it is. Mr. Janvier, with exceptional opportunities, has had the greatest difficulty in raising even small amounts for Allahabad. Mr. Lane, who worked earnestly for the Kwantung College, with as strong arguments as I think can ever be made for any mission college, and who devoted all his time for more than a year to this undertaking, raised, with the exception of one special gift of \$25,000., only between \$5,000. and \$10,000. Mr. Jordan worked for a year for a college in Teheran, and I think succeeded in securing \$3,000. or \$4,000. Mr. Robert Fish has been working for Hangchow and has as yet secured only \$3,000. or \$4,000.

The only hope of raising large sums of money is to get great amounts from one or two or three individuals. If you could get a half-million from Mrs. Sage, we would rejoice, but, as Dr. Brown intimated to you, our efforts in that direction have thus far been in vain. If there is anything that I can do to help you to succeed where we have thus far failed, I shall rejoice to do it.

It is hopeless to think of getting large endowments except in large individual gifts. Such gifts are constantly made, however, and

Dr. Ewing--2--Aug. 15, 1907.

perhaps you could find some one or two men who would provide what is needed by the college.

If there is any help that I can render, I shall be very glad to render it.

We have received the following letter from Mr. A. E. Armstrong, Assistant Secretary of the Foreign Mission Committee of the Presbyterian Church in Canada, whose address is, 89 Confederation Life Bldg., Toronto, Canada:-

"You are probably aware that upwards of 3,000 East Indians are resident in British Columbia. This number is being augmented considerably this year and the prospects are that the tide of East Indian immigration will continue. Our Foreign Mission Committee has had one of our returned missionaries from India at work among these people during the past six months. The experiment has been such that it is altogether likely that when our Committee meets in September they will decide to place the work on a permanent basis. Our missionaries from India recommended that we should secure a missionary for these East Indians who could speak Punjabi. Our Executive would like to know if you have any missionary who could speak Punjabi whom we might secure for the work. It was thought possible that you might have a missionary who has had to leave India and cannot return on account of his own health or some member of his family. I shall be much obliged if you will let me know if there is any prospect of our securing a missionary such as I have described.

I shall be much obliged, also, if you will inform me whether or not your Board is undertaking any work among the Hindoos who have migrated to the Pacific Coast of the United States,- some have gone from British Columbia across the border and others, I understand, have come into San Francisco from across the Pacific. If you have any work among these people I shall be glad to learn something of the methods you are pursuing in connection therewith.

In case you are away on holidays there is no need to reply to this letter until early in September as our Committee will not meet until the middle of September."

I enclose herewith a copy of my reply. Would it worth while for you to suggest Mr. Robert Morrison, or Mr. U. S. G. Jones, or is there anyone else who has left the Punjab Mission and who knows Punjabi who might be secured for this work?

With reference to Mr. Jones, I would say that he and Mrs.

Dr. Ewing--3--Aug. 15, 1907.

Jones have planned not to go back to India at once, as you know, but to stay here for some time, although they have wanted to retain the possibility of returning. We received yesterday, however, the following cablegram from Lahore, signed "Kaiser:-

"Jones' and Wroczman's resignations are accepted. Mission requests Board to appoint one married couple and one single woman immediately."

I presume this is an intimation that the Mission thinks it best, in any case, that Mr. Jones should not return.

I shall be glad to hear what advice you give Mr. Armstrong.

I hope that you and Mrs. Ewing are both very well, and that you are not doing too much.

Very cordially yours,

Dictated Aug. 14th.

August 20th/1907.

Mrs. C. W. Forman,
121 Beale Avenue,
Wooster, Ohio.

My dear Mrs. Forman;-

Your good letter of the 18th. has just been received. We heard from Dr. Forman just before he left India and I hope he may have a safe and comfortable voyage home, and trust he will not carry out his plan of coming Third Class. It is not at all an impossible plan. My older brother made a trip that way when he was a student in college, but I do not think Dr. Forman ought to try it.

I rejoice with you in your happy anticipations of his coming and am sure that God will guide in all your plans for the future, for the work in India and for the education of the children.

With warm regards.

Your sincere friend,

August 22nd, 1907.

Mrs. D. J. Fleming,
Bay View, Mich.
My dear Mrs. Fleming:

I returned to New York last week and found your good letter of July 20th, with the certificate from Dr. Pansdell, and I am glad that it is so favorable and that you can go back to India this Fall.

Mr. Day's office is writing to you, and arrangements for your passage will be left, as you desire, in your hands. I rejoice with you and Mr. Fleming in the prospect, and hope that you may be entirely well and strong in India after returning.

Very cordially yours,

August 20th, 1907.

The Rev. J. C. F. Ewing, D. D.,

Crafton, PA.

My dear Dr. Ewing:

It may be that the cablegram from India does refer to Mrs. Jones, but we have received no letter of resignation from her. Mr. Jonesan writes, with a desire to undertake self-supporting medical missionary work.

I have not yet heard from Mr. Jones with reference to the work in the Canadian Northwest, but I shall write to Mr. Armstrong, suggesting his name.

I have received Dr. Chatterjee's letters regarding the endowment. Mr. Fleming writes of the College needs in his letter to home friends, which we are accustomed to duplicate and send out here, but his suggestions and yours both fall far below the scheme of Professor Chatterjee, who wishes a million dollars raised here. It would be a great monument to the wisdom of the missionary spirit and generosity of one of our men of worth to do this, but how shall we find them? And as for the churches, - you know how hard it is to keep up their gifts. The East Liberty Church, for instance, about three years ago gave us \$15,000, and last year gave us only about one-half of that amount.

Very affectionately yours,

Dictated August 23rd.

September 10th, 1907.

The Rev. C. W. Forman, D. D.,

Wooster, Ohio.

My dear Dr. Forman:

I am sorry to have missed seeing you on Saturday,
and am glad to know that you are safely home. I trust that
you had a comfortable voyage, and that you have found Mrs. Forman
and the children all well.

Hoping to see you before long, and with warm regard,

I am

Your sincere friend,

September 30th, 1907.

The Rev. K. C. Chatterjee, D. D.,
Hoshiarpore, INDIA.

My dear Dr. Chatterjee:

I have pleasure in enclosing, herewith, a copy of a letter to the Mission, which will give you and more good news. I will only add a personal word of acknowledgment of your letters of April 18th and June 19th and 27th. I fear, also, that I have not acknowledged your kind note of Christmas and New Year's Greetings. I hope to do better in this matter in the future, but it has been a little hard to keep up these past few years, in view of Mr. Ellinwood's failing health and our churchwardens' mess in the office.

I have had no little concern of the matter referred to at the close of my letter to the Mission regarding the Indian Church. As you know, I earnestly hoped that the united Presbyterian Church might be constituted as a truly Indian church, and I have rejoiced in the prospect of what might be done in the event of a larger union. In Brazil and in Japan there are Presbyterian Churches that are true churches, managing their own affairs, supporting, in large part, their own institutions, and filled with a spirit of evangelistic earnestness and national responsibility. Is there any hope of building up such a church as this in India in the near future? I know, of course, that it all depends on the character of the local congregations. That is why, in the two fields that I have mentioned and in Korea, the whole church is so efficient. The efficiency of the whole springs from the efficiency of the parts, and where there are many independent congregations there will be a healthy spirit of independence in the whole body. Is there

Rev. K. C. Chatterjee - 2.

no hope that in India districts may be made self-supporting, even if particular congregations cannot? We may reason that it should be otherwise, but experience seems to show that unless there is self-support, there will not be genuine independence. Can you not think of some plan by which sections of the Church may be made self-supporting, so that the progress so as to make possible the development of the spirit which, in my opinion, is one of the great needs of the native Church?

With kind regards, I am

Very sincerely yours,

Dictated September 24th.

October 1st, 1907.

The Rev. Walter J. Clark,
Lahore, Punjab,
India.

My dear Clark:

I enclose herewith a copy of a letter to the Mission. There is much else that I should like to say, and much that I should like to write personally, and I shall be able to do so before long. I write now only to say that we did not know of Mrs. P. J. Newton's death in time to change the appropriations for the year, so that Dr. Newton's salary is entered there as \$1080. Of course, that amount is not the amount to be paid him as a widower. In the absence of any Board action to the contrary, he would receive the same amount as the unmarried men of the Punjab Mission. If he keeps house alone, as G. B. Newton does, that will be taken into account, but I presume that he is living with his daughter and son-in-law, and he would receive the regular unmarried man's salary, the balance of the amount entered in the appropriations to be reverted to the Treasury of the Board.

I hope that you and Mrs. Clark and the children are all well, and with kind regards, I am

Very sincerely yours,

Dictated September 24th.

to the members of the PUNJAB MISSION,

My dear friends:

Mr. Kolbe's cablegram of August 13th, sent in behalf of the Mission,

requesting that the Board should appoint one married couple and one single woman immediately."

was duly received, but there was no meeting of the Board at which the matter could be presented until last week, when the Board re-convened after the summer recess. The Mission's cablegram was duly received by the Board, and the following action was taken:

Resolved, that the resignation of Dr. Sarah Freeman, Punjab Mission, be accepted, and that she be allowed to return to Hill Bar place as soon as practicable, and that the Board should consider the appointment of Mr. Lucas as her successor.

Dr. Freeman is fully of her purposes, and I understand has already taken up her independent work in Fihri. I trust that she may meet with success and that she may find the plan which she has chosen entirely practicable. There is undoubtedly a place in the Christian life for the independent leading of God's spirit, and we wish Dr. Freeman Godspeed in her work and trust that it may result in the wider preaching of the Gospel and the evangelization of some to whom the Gospel might not otherwise have gone.

It is regretted from the Mission that it would be desirable if a woman for ever, and she were permitted to go to Lahore, leaving Dr. Karsten free to go to Dehra. There are no medical women among the candidates available for appointment, and it is not possible to appoint a woman who is thoroughly qualified to do the work. The Board will be glad to hear of any woman, however, who is qualified to do the work, and who would be willing to accept of the Mission's salary, which is paid to the Treasury of the

the Mission-...

... be available...

I know how hard pressed the Board is for men. Dr. Siding has written, strongly supporting the Mission's appeal for reinforcements. If Mr. Lucas goes straight out to the field, as his father has urged him to do, instead of tarrying a few months in Palestine to study Arabic, he will bring some help, and he ought, of course, to have as much time as possible free for his language study. I wish that other men, also, might be sent, but unless the contributions from the churches increase, such additional appointments would necessitate the cutting down of the appropriations for the native work next year, and this I think no Mission would approve. Our hope must be that the contributions will increase, and I think that there is reason to believe that they will. They have not come as yet, however, sufficient to cover the interest on the loan for the year. The Board has not been able, accordingly, to grant the amounts asked for by the Mission for medical, educational and evangelistic work, aggregating in all Rs. 6000. Dr. Chatterjee has written, however, reporting the amount regarding the Rs. 1200 asked for for evangelistic work, stating that the least that could cover the necessities of the Mission in this class was Rs. 516. This amount, I am glad to say, has been provided. Miss Denny has made a special gift of \$1000 Gold, due to her interest in Dr. Vera Chatterjee, which she has specified as to be distributed as follows:

- Rs. 1000 - for an Infectious Ward at Hooghly
- Rs. 1200 - for the equipment of the dispensary at Hooghly
- Rs. 516 - for the general evangelistic work of the Mission.

The balance of the gift is to be applied, under the regular appropriations of the Board, toward the women's work in India.

Very careful attention has been given to the educational situation, and I wish it might be possible for the Board to provide some relief there. Dr. ... have written very clearly regarding the situation, but under the present limited giving of the Church, the Board could only provide for these necessities by either cutting down elsewhere in the Budget or in other

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The Punjab Mission-5-

mission. To cut down the Punjab Mission would be to do what I think you would disapprove, and whatever is to be done or all could be done better by the Mission, and to cut down other missions would be merely to do to them, in the interest of the Punjab Mission, what you would not wish the Board to do to you in their interest or to you in your own. This is a hard way to put the answer, but it is the way in which we must put it until the contributions of the churches increase. I believe that they will increase, partly through hard work directly on the spot and, and partly because of the general enlargement of missionary interest, as expressed in movements like the Laymen's Missionary Movement. At the same time, I think we can expect to see a number of new churches likely to come from the discussion here at home as to the distinct missionary responsibility of our church. Theoretical statements as to the amount and responsibility of our duty are very different things from the awakening of people active to do our duty and the actual discharge of it. I think that if we will all work together earnestly, and use our combined ~~influence~~ influence by correspondence on the fields and by work here at home, to secure the pledges covering the budget of the regular appropriations, it will not be three years before we shall have done this, and can then press on to secure large increases. I think that the missionary contributions of the Church will increase of their own accord, or rather the growth of inter-denominational missionary movements, valuable as they are, can relieve us from the burden of actually working up, with prayer and effort, the missionary giving of our own Church. This giving can be worked up. Some members of the ~~missions~~ missions are contributing efficiently to this end by their correspondence. Perhaps others know of friends at home to whom they might write, urging them to communicate with the Board as to what they could do, or to send in at once, without waiting, contributions toward the regular budget, which must first be met in order that we may go on then in a healthy way to other necessities.

All this, I know, gives no present relief to the Mission in its educational

the Punjab Mission.

problem, and I don't know what there is to say excepting to support what others are saying - that it may be necessary to curtail the amount of the educational work in order that the quality may be improved and government requirements, which cannot be met everywhere, be met somewhere.

We have received the communication from the Board of Directors of the American Christian College, through Dr. Ewing with reference to the importance of securing an endowment, and that is very much at Mr. Ewing's heart. I had hoped that Mrs. Sage might be willing to do something for our Presbyterian Missions, which would enable us to take a long term interest, but she severed her connections with the Presbyterian Church some years ago, and seems indisposed to do anything, formally, through the agencies of the Church. She is giving money generously to many home causes, and has given some, though comparatively little, to Foreign Missions. I wish it might be possible for Dr. Ewing to find access to her.

We will be glad to aid him in any way in his effort to secure what the Institution needs.

Dr. Forman has reached home safely and has gone on to Wooster. Mrs. Fleming, her doctor reports, is entirely restored to health, and she plans to return in the latter part of October.

It has been discouraging to read, in the August number of "The Mahan" the rather ~~discouraging~~ ^{dependent} view of the Vice-converter of the meeting on India, as pointed by the last General Assembly. I trust that it may not prove that the Indian Christians have so lukewarm an interest in the subject as would appear from the August number of the "Mahan." Apparently this lack of interest in union is only a piece of the general spirit of lassitude and inactivity. In Japan, on the other hand, the Church of Christ is pressing earnestly forward and asserting ~~itself~~ ^{at present,} in a way in which many rejoice though some deprecate it, its national responsibility and its right to a voice in all the work done within its bounds. In Korea, the Church, as you know, is filled with an

the Punjab Mission-5,
evangelistic aggressiveness, which has not time, as yet, to think of
ecclesiastical arrangements but is busy with the proclamation of the Gospel
throughout the whole land. May God's spirit bring the day soon in India
when we may witness both this spirit of tireless evangelism and the spirit of
national responsibility.

Dr. Wherry will have reached the field before this reaches you.
I trust that he and Mrs. Wherry may have had a safe and comfortable journey
and I hope that all the members of the Mission are well, and that in spite
of all that may discourage, God's blessing is resting richly and abundantly
upon the work.

With kind regards, I am

Your sincere friend,

Dated September 24th.

Mr. Clark, as Treasurer, has written regarding the over-expenditure during the
fiscal year ending April 30th, 1907, of Rs. 2058-10-1 in the silver classes,
and that the Mission has carried Rs. 750-15-1 forward into the year 1907-8,
to be set by the stationaries out of their appropriations for the year. The
balance he asked the Board to cancel by reason of the excess medical receipts of
Rs. 1909-10-00. Rs. 500 of this had already been attended to in the Board
action regarding the Dehra Boys' School, and Mr. Day, in adjusting the account,
has cancelled the balance - Rs. 800-15-1 - as requested.

Mr. Clark, in this connection, raises the question as to the propriety
of the Board's making use of excess receipts in the silver classes to care for
emergency expenditures in the gold classes. The Board, however, sees no im-
propriety in this. The distinction between the two classes is...

The Board missioned,
 and in order to secure that equal and constant provision for
 the Board's claims under the will. The Board should not
 between the financial advice and the financial details of the church, and if
 there are unforeseen expenditures, the Board feels that it is its duty
 to the unforeseen receipts of the church, and to care for them. What the
 church at present the Board is properly balanced between the
 operations of the Board increase, it is the more necessary that the finances
 of the church should be looked after and handled with care.

1872

1872

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October 10th, 1907.

W. J. W. Orbison,
121 Sharpshoot Street,
Gettysburg, Pa.

My dear Hal:

I am sorry to have to report that I shall be away all of next week and the week following. I leave on Monday for the Synods in the southwest, and shall not return until the 25th of October. Dr. Halsey and Mr. McDonough will also both be away, but Mr. Brown and Dr. White and Mr. Day will be here. I shall hope to see you when I get back.

Very affectionately yours,

dictated October 5th.

[Handwritten mark]

November 4th, 1907.

Rev. J. E. O'Brien, M.D.,
102 West Hampden St.,
Germantown, Pa.

My dear Hal,

I am back from the goods now and expect to be in New York pretty steadily. Although, of course, there will be occasional committee meetings and conferences that will take me out of my office. The latter half of this month, however, I shall hope to be very free. Would it be convenient for you to come over? When you come, we shall treat you in our home. We have a house full now, and that is another thing that will make it a little more convenient if you come over later.

Very affectionately yours,

[Handwritten signature]

X

November 2th, 1897.

The Rev. C. V. Forman, M. D.,
121 Beall Avenue,
Wooster, Ohio.

My dear Dr. Forman:

On returning a few weeks ago from a visit among the Synods,
I found your letter of October 22nd. I have not received any cablegram
from the Mission as yet. If any comes, I will forward it to you.
I hope that you are very well, and with kind regards, I am

Very cordially yours,

Dictated November 7th.

X

November 2nd, 1907.

Dr. Alice Wilson,
3701 Locust Street,
Philadelphia, Pa.

My dear Dr. Mitchell:-

Your note of the 20th is just received, and I am very sorry to hear that you have had even a slight illness. You surely had your share in India before coming home. I trust that the matter may be as light as you represent it, and that you may soon be entirely well.

If you are not entirely strong and well by the time you have planned to go back, won't you please consider the advisability of staying a little longer, even though it may mean your reaching Woodstock later. Less harm would be done by your being late than by your going back prematurely.

With kind regards,

Very cordially yours,

December 6th, 1907.

The Rev. J. C. R. Ewing, D.D.,

Crafton, Pa.

My dear Dr. Ewing:-

Your good letter of November 28th with reference to the North India Mission's proposal to have Edmund Lucas sent to Allahabad, rather than to Lahore, was duly received; and I have letters also from Mr. Lucas, from Arthur, and from Henry Forman. I have been waiting to see Edmund, however, and just had a good talk with him.

He agrees, I think, with your view and mine, that the need is greater in the Punjab, and that if the case is to be settled on its merits, apart from any personal preferences, his appointment to the Punjab should stand. He tells me, however, that there are strong personal elements in the matter; that his mother wants him to come to Allahabad, and that his sisters are urging him to secure this transfer. I told him that in that case it was simply a question as to whether these personal considerations in their character and strength ought to outweigh the other considerations, and I suggested his writing fully to you. He had written a brief note on the subject, which was superseded by our conversation, but I will quote it as indicating what is in his mind, although you will hear more fully, I think, from him:-

"You probably have received the action of the North India Mission with regard to myself. When may I talk the matter over with you? I would have no hesitation about letting everything stand as it is now, were it not for my mother's health and her strong feeling in the matter. She sees it in no other way than that I should go to Allahabad. Her health makes me anxious about disappointing her so keenly, when no principle is at stake. Still, my whole preparation has been such as to fit me rather for the Lahore College.

I am sorry to bother you, but I have put the matter in a nut-

Dr. Lavin, -3- Dec. 6, 1907.

shall from my own standpoint. You know it from your "letter."

The Board will meet again on December 18th, and this will give
time for us to hear from you and Edmund again before that time.

Very affectionately yours,

December 9th, 1907.

Dr. J. W. Forman,
Wooster, Ohio.

My dear Dr. Forman:-

I received a fortnight ago a letter from Miss Herron, offering her resignation, and now a second letter has come on the same subject. I enclose them both herewith. Will you kindly read them and give me your advice?

My disposition would be to recommend to the Board that the resignation be not accepted at present, and that Miss Herron be advised to consult with the Mission with a view to taking a rest, if need be, on the field, or a transfer to work somewhere else in the Mission. The Board does not meet, however, until a week from to-day, and we should prize very much your counsel as to what it would be best to recommend to do.

With warm regard,

Your sincere friend,

W. H. H. H.

December 11th, 1907.

The Rev. A.F. Kelso,
Behra Jun,
United Provinces, India.

My dear Dr. Kelso:-

I have delayed answering your note of August 28th with reference to Dr. Allen's return to the United States on furlough under the five-year rule, at the close of this current fiscal year, until we could see just what situation the Board was to find itself in.

It is evident that there are a number of missionaries in India who will wish to come home under this provision, for whose coming this fiscal year, however, no appropriations have been made. If Dr. Allen's case were the only one, the Board might feel that it could advance the money in the current fiscal year. There will be quite a number, however, who will be due to come, and it would mean a very considerable expenditure. I have brought the matter up and it seems the best that can be done is to enter the items in the appropriations for the coming fiscal year, with the understanding that if any wish to come earlier, with the approval of the Mission under the rule, they can do so, the Mission treasurer or the Board treasurer reimbursing them for their traveling expenses after May 1st.

Since beginning this letter we have had a good deal of feeling and at least six cases of missionaries who would like to have special appropriations made for their coming expenses this year have been brought up. You know that the special conditions were made for a purpose, and

Dr. Nelson--S--Dec. 7, 1901.

you know also of the deficit of more than \$90,000 which the Board carried over into this year. The Board feels that it cannot take on all the obligations it would have to in order to provide for the many different foreignisms which are specially asked for. The best that it can do is to promise to insert the items in the appropriations for next year. This, as I have said, will allow our Mission Treasurers on the field or the Board Treasurer here to reimburse individuals who may be entitled to come this year, but for whom appropriations have not been made, for the expense which they have personally incurred in coming.

I wish it were possible to send a more favorable answer, but I know that you will understand the situation.

Perhaps this letter should have been written to Dr. Wherry, who, I understand, is now President of the Mission for the new year, but I send it to you as the inquiry came from you.

There is much else of which I should wish to write, but there is not time at present.

Very cordially yours,

December 21st, 1907.

The Rev. J. C. R. Ewing,
Crafton Station,
Pittsburg, Pa.

My dear Dr. Ewing:-
At a meeting of the Board last Monday, it was voted to let Edmund Lucas' assignment to the Punjab Mission stand. If after he reaches the field there are reasons convincing to both Missions why he should be transferred, the Missions have power to arrange the transfer and report the same to the Board.

With reference to the matter of Arthur's return, I have had letters from the North India Mission speaking of the invitation from the Young People's Missionary Movement. I agree with you in the thought that it is an astonishing financial proposition, but I should not be surprised if the Movement had actually made it. I will speak to Mr. Mischeer regarding the matter.

With best wishes for a very happy Christmas, I am
Ever affectionately yours,

December 21st, 1907.

The Rev. Edmund Innes,

700 Park Ave.,

New York City.

My dear Mr. Innes:-

I am sorry to have been so slow in reporting to you the action of the Board at its meeting on Monday on the question of your transfer to North India Mission, but I have not been in the office since Monday, with the exception of a little time Wednesday afternoon, until to-day. As you will have heard, Mrs. Dulles died early last Tuesday morning, and I have had little time this week for anything else than the thoughts and duties associated with our natural desire to do everything possible to ease the burden of Mr. Dulles and his family.

The Board voted, after a statement of all the considerations, and a reference to your good letter of December 15th, to let the assignment to the Punjab Mission stand. I have written to this effect to Dr. King, and shall write as soon as possible to India. I have reminded Dr. King of the rule, which has existed for a long time, that the North India and the Punjab Missions are free to transfer a missionary from one Mission to another, at any time, without asking the privilege of the Board, merely reporting the transfer to the Board. If, accordingly, after you have vacated the field, it seems to both Missions to be wise to have you take up work in Allahabad, rather than in Lahore, the matter can be arranged without the necessity of references to New York.

With the earnest prayer that the decision that has been reached

Mr. Inoss--2--Dec. 21, 1907.

may prove to have been the wise one, and, if not, the Missions on the field may be guided in the right course, and with kind regards, I am

Your sincere friend,

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December 26th, 1907.

The Rev. C. W. Forman, M.D.,

Wooster, OHIO.

My dear Dr. Forman:

Your two good letters of December 11th and 16th have been received.

I am glad to report that a later letter received from Miss Herron says that she is willing to withdraw her resignation, and I hope that she may find it possible to stay happily and fruitfully in the work.

With reference to Montreal, I would say that I have written to Dr. Johnston asking him whether he will not release you from the visit, or will not let you come just for a friendly visit, with the promise that you will not be called upon to speak, excepting to fittle friendly and informal gatherings.

I am sure he will understand, and I think he will be all the more rejoiced to have you for the representative of his church.

Now with reference to your return to India. If Mrs. Forman goes back with you this Spring, she certainly must not think of going third class. I don't think that you ought to do it either, and I am sure that Dr. Day, who is responsible for the travelling arrangements, will want to take the whole matter up with you. I can well understand and heartily approve your desire to have Mrs. Forman and some of the children go back with you, and I have wondered whether a request which was made the other day by some friends, would help in arranging for the children who remain. I wrote about the matter to Professor Compton, and cannot do better than to quote what I wrote to him:

"Do you know of two missionary children, a girl of about fourteen and a boy of about eight, brother and sister if possible, whose parents are on the field or may be going back to the field, leaving their children here, who would be glad to find a good Christian home for them?"

Mrs. E. Morris Ferguson, of Newark, was here a few days ago, asking if

Dr. Forman - 2.

we knew of such children. Mr. Ferguson is a Presbyterian minister, whom you doubtless know because of his prominent connection with the Sunday School work. They are earnest Christian people and have one child, a boy of eight. They had a little girl who died no long ago, and they are anxious to make a home for two other children, both that they may be of service to others and that their own little boy may have their companionship.

It is a simple minister's home. Mrs. Ferguson told me that they kept no servant, and that she did the household work; that her own little boy helped to care for his own room; and that any children who came to them she would expect to treat as though they were her own children and to give them the same education and care, and to have them take the same share in the responsibility of the home.

It seems to me that this would be a very good opportunity for two children. I was wondering whether Dr. McCandless had two children of about these ages. If not, there may be someone else whom you know. Will you take up the matter with any of the friends in Wooster, or think over the children whom you and Mrs. Compton know, and send me word that I can send to Mrs. Ferguson?"

The one point which will need to be thought of in the whole matter is that we have no item in the appropriations for the year for Mrs. Forman's return to India. Perhaps this ought to have been put in; we follow the estimates in making out the appropriations. The new six months' furlough after five years' service, has led to a number of requests from India for a short furlough this coming Spring. All this will bring a very heavy and unexpected outlay for traveling expenses, and we shall have to ask the Board, at its next meeting, whether it feels that it can incur these additional obligations. If it does not, however, it may feel able to promise to put in all these items in the appropriations for the new year and advance the money as against the next year's appropriations. This would meet the immediate need, but would, of course, cut down the amount available for the other necessities of the Mission next year. I shall bring the whole question up at the next meeting of the Board.

I hope that you and Mrs. Forman and the children may have a happy Christmas season, and with kind regards, I am

Your sincere friend,

Dictated December 24th.

✓
January 6th, 1908.

Dr. C. W. Forman,
Wooster, Ohio.

My dear Dr. Forman:

I enclose, herewith, Dr. Johnston's reply to my letter to him, and I enclose a copy of my reply to Dr. Johnston. I felt sure that he would be glad to have you come just for personal intercourse with the earnest people of his church.

In his previous letters, did he promise to defray all the expenses? Of course, you ought to be at no expense whatever for going, and if he expects the Board to meet the expenses and you really do not want to go, we might, perhaps, find a way of escape along that line. But I am sure that you would enjoy going, and I know they would enjoy having you, and I believe it would be good on both sides.

With warm regards to Mrs. Forman and yourself, and best wishes for the new year, I am

Your sincere friend,

Dictated December 31st.

Enclosure.

January 8th, 1908.

The Rev. J. H. Orison,
232 W. Chestnut St.,
Germantown, Pa.

My dear Hal:-

When are you going to be able to come over to New York? A friend gave me some money a little while ago, to be used any way I thought best; and I will be glad to send some of it over for railroad tickets whenever you can come over. I was in Germantown last week, speaking at the Fiftieth Anniversary of the Second Presbyterian Church, and if I had had any time before the meeting I should have tried to get around to see you.

I have to go away this week to be gone until the middle of next week, but thereafter I shall be here pretty regularly. On January 29th and 30th is the annual Conference of Mission Boards. I think you would be interested in attending that. Could you arrange to come over at that time?

Very affectionately yours,

January 9th, 1908.

THE PUNJAB MISSION,

My dear Friends:-

The Minutes of the Annual Meeting of the Mission have been received. I wish to express my heartfelt appreciation of the enterprise of Mr. ... and Mr. ... who, I believe, had them printed, in such record-breaking time.

At the meeting of the Board on Monday, the first meeting held since the receipt of the Minutes, as many as possible of the actions of the Mission calling for the Board's attention were presented.

I am very glad that the Mission had so good a meeting. It seems that every year the Mission meeting is better than the year before. I do rejoice with all my heart in the increasing evidences of the presence of the Spirit of God in all the counsels and work, not of the Punjab Mission only, but of all the Missions of our Church and of all Churches.

The question of the transfer of Mr. Edmund Lucas from the Punjab to North India was considered by the Board at the meeting before the last, and I would quote what I wrote to the North India Mission regarding the action of the Board:-

"One of the items already considered by the Board before its last meeting, was the request of the North India Mission for the transfer of the Rev. Edmund Lucas from the Punjab. In addition to the strong letters received from you, communications were before the Board from Dr. Wiswold in behalf of the Punjab and from Dr. J. C. R. Ewing. It is unnecessary to rehearse the reasons for and against the transfer. The judgment of the board, after reviewing the case, was in favor of letting the assignment stand on the usual grounds, that the general need of the service at Lahore is not appreciably less than in Allahabad; that Mr. Lucas had been preparing especially for work among the Moslems, and the Board had authorized his spending some of his salary on the way to India, with the purpose of preparing further for this special work; and that the

The Board of Directors, 1910.

general interest in the Board of Directors, which is charged with the duty of providing for the welfare of the Mission, and in view of the fact, however, that Allahabad is not far from Lahore, and that the Board of Directors would make it possible for him to see a great deal of his family, and that the Board of Directors have the right, at any time, to send him on a furlough from the Mission to the care of his family, they have decided to grant him a furlough of six months, and to allow him to return to the Mission when he is more needed in North India, and to judge it his duty to labor with the general assignment.

I wish it were possible to send out more men this year to the Mission, and also someone, as asked for by the Mission, to take Dr. Vrooman's place. This was not very possible, however, in view of the financial conditions. The Board has been almost afraid to fill actual vacancies, in view of the extraordinarily heavy responsibilities of the year.

The budget of the year, including all the liabilities except the deficit which the year began, is \$1,347,400.74. To provide this entire amount and close the current year without deficiency, it will be necessary for the Board to receive, during the remaining months of the year, \$200,000. This amount is not likely to be received, however, as last year. This must, of course, be money applicable to these obligations. If it is for special items not included in the budget to date, it will not help toward meeting the many obligations of the current year. I am sure you will agree, that it would be better for the Board to go forward increasing its liabilities now, if, as the month goes on, it becomes evident that the amount here required will be provided, than to trust the Board will be able, after the make special appropriations for the objects most needed by the Mission, and to wait until the next year and then increase the appropriations for the next year.

It has been in the light of this financial situation that the Board has had to consider the question of the India furloughs. The Board of Directors of the Board of Directors, for the year, was not the best advantage of in making out the estimates for the current fiscal year. The consequence is, that no appropriations have been made

The Punjab Mission--3--Jan. 9, 1904.

this year for the furloughs falling due under that provision.

We have counted up, and there are between twenty and twenty-five furloughs in the three Indian Missions which the Board will have to have allowed this spring and which are not specifically provided for. This would involve, secondarily, a special appropriation of the Board of from \$1,000. to \$1500.00 more than this year's ordinary expenses of salaries are included. The Board was properly notified when these facts were laid before it.

If all these furloughs are taken this spring, it will mean, either that the Board must make a special appropriation of the required amount, or that it must advance the money and charge it against next year's appropriations.

Inasmuch as the return expenses to the field in all the short furloughs will come in next year, this would mean a double charge on next year's appropriations, which means, of course, that unless there are resignations or deaths in the missionary force, the appropriations for native currency will have to be reduced in order to provide the amount required.

After carefully considering the matter, the Board voted to authorize these furloughs which the Missions or their Executive Committees believe to be required on health grounds, on the basis of physicians' judgment, or so necessary for other considerations that they cannot justly be postponed. For such furloughs, thus approved, the Mission Treasurers are authorized to advance the funds for the home journey. The Board hopes that others may be postponed until the next year, when they can be provided for in the appropriations for the year, and would request the Missions to notify the Board immediately as to who will come this year and who next, so that the necessary appropriations may be made next year. I think it would help greatly if the President or Secretary of each Mission could forward at once a complete list of all furloughs which are to be provided for in the fiscal year 1904-05, indicating the time of departure for starting and return to India. I know how disappointing and perplexing this situation will be to

The Punjab Mission—Jan., 1908.

many, but I am sure you will realize the gravity of it in view of the very heavy expense, entirely unprovided for in the budget of the year, which is involved.

The action of the Mission with reference to Mr. Morrison, and the very kind explanatory letter of the President of the Mission, were reported to the Board, and also to Mr. Morrison, and the Board took the following action:

"In view of the divided judgment of the North India Mission as to the wisdom of the return of the Rev. Robert Morrison with a limitation as to his field of service necessitated by health conditions, the Board deemed it wiser not to urge Mr. Morrison's return to India at this time."

Mr. Morrison has been in correspondence with the Board of Missions of the Canadian-Pacific Presbyterian Church with reference to his taking up work among the large number of East Indians in British Columbia.

I have not heard as yet of the outcome of this correspondence.

The Board took the following actions with reference to the Mission requests indicated:-

"The Board regrets its inability to make the extra appropriation asked for by the Punjab Mission for the increased cost of supplies in the Beera Gurus' School, the Amarnagar Industrial School, the Amarnagar Boarding School, and the Rohtakpur Girls' Orphanage."

"The Board is anxious to do everything in its power to relieve the financial crisis of the Mission, but feels that the action taken in reply to the request of the North China Mission for the extension of the privilege of transfer from January 31st to the end of the fiscal year, was wise, in the present circumstances and on account of the reasons mentioned would make the same reply to the Punjab Mission."

"What the request of the Punjab Mission to use any balance on May 31st, 1908, from the savings of the former Christian College, exceeding Rs. 5700 and amounting to not more than Rs. 5000, to meet the deficit of the Boys' High and Middle Schools, due to the making of required improvements and to the increase in current expenses, is expressed."

What I have said regarding the financial conditions will explain the Board's action regarding the extra appropriations asked for.

The subject is also mentioned in the report.

It is glad, however, that the earnings of the College on the field will make possible relief in the case of the Boys' High and Middle Schools.

If the needs of the schools referred to in the Board action are greater than those of the Boys' High and Middle Schools, I am sure that the Board would approve of the use of College savings for the former rather than for the latter.

The matter of extending the liberty of transfer from station to station and from class to class to the end of the fiscal year, has been before the Board more than once, and it has been very carefully considered. There is much to be said in favor of it. It would give the Missions a little freer hand in the management of their finances, and the Board is anxious to secure to the Missions the freest and fullest control of their work. On the other hand, it increases the possibility of deficiency. Even as it is, Missions miscalculate, and although the Manual calls for a settling up of things by January 31st, experience has shown that even with that safe-guard Missions occasionally over-calculate their assets and come to the end of the year with a deficit. The Board has felt that it was only what a wise individual would do that the Manual calls for; namely, sufficient forethought as to how things are going to come out to make it sure, that whatever available savings can be achieved, in any one class, should not be hypothecated later than January 31st, so as to have them in reserve for the possibility of miscalculation or over-expenditure. necessary. As a matter of fact, accordingly, the requirement that transfers should be made prior to January 31st does not wholly suffice to prevent deficits. Even if it did, however and resulted in a small saving each year, the Board feels, I think, that this is on the whole a wise precautionary measure, because there are every year unforseen needs which for expenditure against which the savings of the year, however painfully achieved, are ^{not} only a partial but an indispensable offset.

The Punjab Mission--6--Jan.9,1908.

On the other hand, however, something is to be said for the position that the Board ought to make its appropriations, at the beginning of the year, to each Mission and give each Mission entire control over them, leaving to each Mission, which some urge is the inevitable full responsibility for meeting whatever the appropriations for the year every emergency expense that may come up. I believe myself, however, that the other system is better--that the Board should act as the general clearing house, bearing the responsibility of the emergency necessities, and entitled, accordingly, to the benefit of any emergency economies.

I am confident that the Board is entirely ready to open this matter, at any time, if a more satisfactory financial system can be suggested. The system should include, however, not alone provision for the use of savings, but also for the meeting of excess expenditures. In this connection, I would venture to raise the question whether the action of the Mission, allowing a station to overdraw its ~~appropriations~~ appropriations for any fiscal year with the sanction of the Executive Committee, is in accordance with the Manual?

The action of the Mission strengthening its internal organization, meets with earnest approval here. It would seem that the actions as taken by the Mission, with reference both to the President and the Mission Committees, are most prudently framed. I trust that the results may fully vindicate it, and that the effectiveness of the Mission as a whole may be steadily increased, as I think it ought, under the plans of work which it has adopted; and I pray that Dr. Sherry may be given special wisdom as he undertakes the important duties of the Presidency for this year.

As soon as a communication from the Committee of the Directors of the Forman Christian College, with reference to the exchange of property, is received, it will be laid before the Board.

The Punjab Mission--7--Jan.9,1908.

I hope that it may be possible to develop the proposed training school for workers. What does the Mission estimate will be, for some years, the demands for men from such a school, and also from the Saharanpur Seminary? Will the Mission in Northern India need and be able to use as many men as the Seminary will be able to send out, in addition to the workers who will go out from the training school?

I am delighted to hear of the work that is being done in the preparation of reminiscences and historical records of the Mission. I have been having a search made here for all letters and reports which might be serviceable to Dr. Griswold in preparing a biography of Dr. Forman. We have no adequate biographical sketches of either Mr. Newton or Mr. Morrison, have we? We certainly owe it to our own Church and to the mission cause at large to see that suitable records of these great men are preserved. Many of you will have seen Dr. Martyn Clark's "Life of Robert Clark." It is good to have such a book, and it should spur us to seeing that suitable lives are published of our own great men.

Miss Herron's resignation as a missionary of our Board was received, but the Board has been reluctant to accept it, and voted to request Miss Herron to hold it in abeyance pending the opportunity to consult with the Mission, and, if need be, secure some rest on the field. If after such opportunity Miss Herron and the Mission are convinced that her resignation should be accepted by the Board, the matter will be again considered by the Board. The exact action of the Board with reference to Miss Herron was as follows:-

"Miss Christine B. Herron of the Punjab Mission was requested to reconsider her resignation and to take up with the Mission, if necessary, the question of transfer to some other work or a rest on the field, in order that she may be able to go on with her work."

I presume that the matter of the well in the Ferozepore City compound is a small affair, but there did not seem to be quite enough in-

At 10:30 A.M. on Monday, June 1, 1903.

Report on the financial statement, as Mr. [Name] has said, giving the disbursements of the year to be surrendered, and not received until after the Board meeting. [Name] Dr. [Name] can say all that will need to be said, and the matter can come before the Board at its next meeting.

The report of the Advisory Committee of the Sabbath Leper Hospital has been received, and I should like to say just a word concerning it. It is the subject of the [Name] regarding the great danger of overdrawing Mission funds. Not only are such over-drafts specifically forbidden in the Manual, but they are the [Name] very great danger. [Name] of the [Name] of our Church and in very recent years the Mission was brought to the very verge of financial ruin by what began as apparently justifiable and [Name] necessary over-drafts. The Manual of the Board provides, in Paragraph #64:

"The Mission Treasurer is the agent of the Board for the distribution of the amount appropriated for his Mission, and is responsible to the Treasurer of the Board for all funds forwarded by him, these funds to be kept in a bank or other safe depository approved by the Mission. No funds of the Board shall be loaned under any circumstances. There is no warrant for assuming liabilities on behalf of the Board, without the actual consent of the Board, and it is within its proper right to repudiate any such obligations. The acceptance of funds for deposit, and the investment of the same in any form of security, must be avoided. The advancing of funds for the construction of chapels or in behalf of any individual, however urgent might appear to be the necessity, is unwarranted.

The principle of this Paragraph is to be strictly construed, there being no warrant for disbursements beyond the limit of appropriations, except in cases for which the Manual provides."

The Mission Treasurer is made the agent of the Board to enforce this rule in connection with the Mission, regarding which it is stated in Paragraph #70:

"The general control of these funds is intrusted to the Mission, subject to the direction of the Board, but the funds must be used substantially in accordance with the appropriations as made, and can in no case exceed the amount without special authority being obtained."

I do not think that it is possible to abide by these regulations too strictly. That is the only safe course for the Mission's financial honor and its peace of mind.

The Punjab Mission--\$--Jan. 9, 1918.

I could report a special appropriation of \$100. gold for the school, this amount having been specially given for the school as an extra last year, through the New York Woman's Board, but because of the illness of the Treasurer of the New York Woman's Board, at the time, the amount was combined with other contributions and was not specially appropriated.

In the midst of all your difficulties and perplexities, I know that you will be receiving help and will be constantly encouraged in heart by remembering that help is coming to you from the prayers of many at home. I received, a little while ago, while out on a trip among the Northwestern Synods, a letter from a pastor of a down-town church in New York City, who wrote:-

"Will you let me have a little of your time--just a little? I am wanting to help together in the great work of God much more than I have, by prayer. My tent's place has enlarged. My heart keeps going out to so many and so far. God denied my desire to go into foreign fields and suffer for Him, and he lets me be in trowail of prayer, and I have a little part in the great work--the prayer part. Now, will you help me in this way? I wish to keep in touch with and know fields abroad. For instance, Mrs. Hudson Taylor in her books, and especially the one about 'Pastor Hsi' helps me in the inland China work. Will you let me know of a book, or books, regarding the 'fields that are white' which are like Mrs. Taylor's 'Pastor Hsi'? Our Church is dear to me, but I do not especially desire those confined to our Church alone. I want to get into more fields. The books you suggest will help me.

I always hold you daily in my heart in prayer."

I replied, of course, giving this friend all the help I could, and especially with reference to those fields which are in the midst of conditions of special difficulty. I believe that there are great multitudes of people here at home who believe in prayer and who are working by prayer. I know that it is so among students. The New York City "Sun" contained, not long ago, the following interesting paragraph from New Haven, regarding the quarterback on the Yale football team, one of the most conspicuous football players in the country, at the present time:

"The story was told on the Yale campus to-day about one passage

I have no doubt whatsoever as to the earnest and reverent sincerity of Tad Jones, and I know that there are many men in the colleges who believe in prayer as a living force in their lives and who are making use of it, not only for their own strengthening, but in behalf of missions and missionaries.

It gives one new confidence, a new sense of steady power, and a new rest and joy of heart, as he remembers that however much alone he may feel, he is not alone; but that all over the world there are men and women who are with him, whose prayers are working for him, and whose love and life are going out into his life and work.

I am very much behind on many personal letters to members of the Mission, but hope to be able soon to meet some of these obligations.

It has been a great pleasure to see Dr. Wang, from time to time. He spent New Year's Day in our home, and we had good opportunities to talk quietly together about the Mission and the work throughout India.

I hope that all the members of the Mission are well, and, with warm regards, I am

Your sincere friend,

January 10th, 1908.

The Rev. G. W. Forman, M.D.,

Wooster, Ohio.

My dear Dr. Forman:

Your good letter of January 2nd has been received, and I have just written a long letter to the Punjab Mission. I enclose a copy herewith. As soon as we have read it, will you please send it to the Rev. J.C.F. Ewing, D.D., Cranston, Pa., with the request that Dr. Ewing send it to Dr. Orbison?

You will note what I say in the letter regarding the perplexity of the Board because of anticipated expenses for furlough travel. I hope the Board may find it possible to provide for Mrs. Forman's return with you, and that the matter can be settled definitely next week.

With warm regard, I am

Your sincere friend,

Enclosure.

January 11th, 1900.

Miss Alice Mitchell, M.D.,
3701 Locust St.,
Philadelphia, Pa.

My dear Dr. Mitchell:-

Your note of the 10th has just
been received.

I am sorry to hear that Mr. Spear will not
be in the office on Monday. He left last
evening for a short business trip and will re-
turn the latter part of the week. I should
be glad to see you at any time. If you
return, I am sure you will really find him
more interested than you are seeing.

Very sincerely yours,

Secretary to Mr. Robert E. Spear.

January 11th, 1908.

Miss Christine B. Herron,
American Presbyterian Mission,
Sakarampar, India.

My dear Miss Herron:-

Your three letters of October 30th, November 4th, and November 14th were all duly received, and you will have seen before this the letter to the Mission reporting the action of the Board with reference to your resignation. I was very glad that the third letter came, and I am happy to say that Dr. Forman, whom I consulted after the receipt of your first two letters, heartily approves of the action of the Board in restraining from accepting your resignation now. Lest by any chance the Mission letter might not have come to you yet, perhaps I had better quote the section of the letter referring to your resignation:-

"Miss Herron's resignation as a missionary of our Board was received, but the Board has been reluctant to accept it, and voted to request Miss Herron to hold it in abeyance pending the opportunity to consult with the Mission, and, if need be, secure some rest on the field. If after such opportunity Miss Herron and the Mission are convinced that her resignation should be accepted by the Board, the matter will be again considered by the Board. The exact action of the Board with reference to Miss Herron was as follows:-

"Miss Christine B. Herron of the Punjab Mission was requested to reconsider her resignation and to take up with the Mission, if necessary, the question of the transfer to some other work or a rest on the field, in order that she may be able to go on with her work."

I think that we are often entitled to reassure ourselves, in times of doubt or perplexity, by the simple thought that God did allow us to pursue the course which brought us to the perplexing time or situation, and that, therefore, it must be His will that we must face this time or situation and work it through, and not that we should go away from it as though we had made a mistake in coming to it. We must believe that you did not go back to India without the approval of God, and we must believe,

Miss Herron--2--Jan. 11, 1908.

therefore, that he does not mean you to turn away now from India.
I pray that He may give you strength and courage to go on, and may bring
health of body and peace and calm of mind.

Please be sure in all your steps to remember the warning of
John, that we are not to assume that everything that comes to us, alleging
itself to be of the Spirit, is of the Spirit of God; and I hope especially
that you will be careful in the matter of any of the movements which pro-
sent themselves in our day as specially embodying the mind of God.
God works in many ways, but both the Bible and the experience of the Church
show that abnormal and magical ways are not the usual ones. Let us stay
close to the word of Christ and of the great wholesome wisdom of St. Paul.

With kind regards,

Your sincere friend,

Walter Dill Scott



London, 13th, 1904.

Mr. Mitchell
170, Leinster St.,
Dublin.

My dear Mr. Mitchell:-

I returned to my office this morning and found

I shall be here all day to-morrow and delighted to see you.
We have a Council meeting in the morning, but I will be through by half-
past twelve. It will not begin until ten o'clock, however, so that I
shall be free until ten and all day after 12.30. It will be a great
pleasure to see you.

Yours,
J. H. G.

January 22nd, 1908.

Dr. Alice Mitchell,
3107 Locust Street,
Philadelphia, Pa.

My dear Dr. Mitchell:

I was very glad to learn from your note that Dr. Bovaird approved of your return. I confess that I had some misgivings, but if both he and your Philadelphia doctor approve, I do not see that we have any right to press our misgivings, and I trust that the issue may show that the doctors were right.

I am very happy for the work's sake that you can return, and I hope and pray that you may not overdo.

With warm regard, I am

Very sincerely yours,

January 27th, 1907.

The Rev. J. H. Orbison, M.D.,
122 West Sharpnack Street,
Germantown, Philadelphia, PA.

My dear Hal:

I am delighted to know that you can come over next week. I enclose, herewith, a check for five dollars (\$5.00) from the little fund of which I told you, which will help to defray expenses.

Mrs. Speer and the children have gone to Harrisburg to-day to be gone a week, so that I am sorry you will miss them. If you can come over Tuesday afternoon, do so. That will prevent your missing any of the Conference on Tuesday morning. I enclose, herewith, a program of the meeting. If you can come Tuesday, be sure to come so as to get to my office by half past four. If you cannot come on Tuesday, I will meet you at the Fifth Avenue Church, where the sessions of the Conference will be held.

Very affectionately yours,

Enclosures.



The Rev. J.C.S. ...
Scranton, Pa.

My dear Mr. Ewing:

I enclose, herewith, a letter which will be self-explanatory.

Perhaps you would rather write directly to Mr. Bonner, when I resume you know. Will you please return his letter?

I have heard of the good meetings you had at Altoona, where there is the great advantage of being able to have the meetings on three successive days. That's what we ought to have done in Youngstown and Toledo.

It was a great pleasure to be with you, and with warm regard to Mrs. Ewing, I am

Very affectionately yours,

Dictated January 25th.

Enclosure.

February 5th, 1908.

The Rev. J. C. R. Ewing, D.D.,

Grafton Station,

1000 1st St., N.W.,

My dear Dr. Ewing:-

Your good note of January 20th has been received.

Under the Manual, Nancy is entitled to four single trips or two round trips at the Board's expense; so that, having taken but three trips one way, she is entitled to return with you at the expense of the Board.

The Manual provides, also, for such an arrangement as you have in mind, and, under its regulations, if you leave before the expiration of your furlough, you are entitled to receive home allowance up to the time that you reach Lahore, barring the time that it would take to go from Pittsburg to Lahore by the direct route; and if you wish to diverge from the ordinary line of travel, I, by authority of the Manual, will furnish the amount which it would cost to go directly to Lahore, or to any other point in the world that you prefer.

If you really want to get a good rest, however, I think I know a better plan than your going to Europe; namely, let me write to Mr. Coleman, suggesting that he invite you and your family to go, as his guests, to his camp in Northern New Hampshire. It is a lovely place and the best health-giving spot I know. He always invites one or two missionary families up in the summertime, and I think he would be delighted to have you come, if this idea commends itself to you. Robert Fitch and his family were up last summer, and it did wonders for them. This would have the additional advantage of giving us a month together. Won't you think it over and let me sug-

1887, 1888, 1889.

I believe it is the best plan, and it would be
 very good for you to go to Harrisburg, as you plan, because, as I
 feel sure it would be, if he invites you as his guest you would be at no ex-
 pense at all up there; and I know a way of seeing that any difficulty on the
 subject of expense would be avoided.

We have had the Annual Conference of Mission Boards this week,
 and it was a very good one. Dr. Arbison was over staying with me
 and the children were all in Harrisburg, so that he and I kept house
 for the week. I wish you might have been here. It seemed to me the Conference
 was an unusually good one.

I expect to stay with Mrs. Turner in Philadelphia at the
 Convention week after next. I suggested her inviting you, also, and she
 would have done so, but I believe Mrs. Thorpe had already invited you.

I am sorry for the want of encouragement you have met with in
 pressing the needs of the College, but you have done your best, and I
 feel sure that he can leave the rest with God.

Thanking you very much for the note regarding Mr. Benson's
 inquiry, I am

Very affectionately yours,

Dictated Feb. 1st.

February 16th, 1948.

The Rev. J. C. W. Ewing, D.D.,
of The Rev. J. W. Patterson, D.D.,
Greenville, N. C.

My dear Dr. Ewing:

I had intended to get, this morning, your note of yesterday, and have written at once to Mr. Coleman. I have suggested his writing directly to you, either at Craffton or in Dr. Patterson's care. If you do not hear from him within a few days, will you kindly let me know?

It will be delightful if you and Mrs. Ewing and the children can come up. I don't know when I shall be able to get up, but I hope to be able to be up for a part, at least, of the time when you will be there.

I heard you and saw you at various times in Philadelphia, but never near enough to get a word with you.

I am sorry I shall not be in the office on Tuesday, but I shall be here Monday morning and Wednesday, although I have to leave about the middle of the afternoon on Wednesday, to speak in Baltimore.

Very affectionately yours,

February 11th, 1908.

The Rev. H. C. Velte,
Saharanpur, INDIA.

My dear Mr. Velte:

Your good note of November 14th was received early in December, and the enclosed letter to Dr. Halsey was handed to him, and I also gave the Treasurer's Office the order for the books and newspapers.

I am delighted that the Mission Meeting was so thoroughly good and helpful a meeting. I rejoice in the outcome, and especially in those directions upon which we have often touched in our correspondence and upon which we are so thoroughly of one mind. As I look back over some of your previous letters which I have not answered, I am interested to see how fully the actions taken by the Mission confirm the hopes you expressed, especially in your letter of June 6th, a letter most of which Mrs. Wood copied to use in informing donors to the work.

I am very much interested in the new work proposed for you, and I earnestly trust that it may be possible to develop this work along the lines of the principles set forth; for example, in your letter of May 2nd. It does seem to me that many of the principles on which the Korean work and the work in Uganda have been carried on, must be regarded as the right principles. They lay the responsibility where it belongs and so secure the growth which can only be secured as the result of the bearing of responsibility. As you say in your letter of April 18th, when work can only be gotten done by the payment of money, then anything like a genuine movement is impossible. Fictitious elements are introduced. The only motive that is efficient, namely the commercial one, demands nourishment which cannot be avoided; the consequence is that the work is limited, and being limited soon stagnates, poisoned by the erroneous principles that permeate it.

Mr. Velte - 2.

I believe earnestly in the propriety of the proper use of money in mission work, but I question, sometimes, whether the evils of its improper use are greater than the evils of having no money whatever to use. The way that the Korean work is spreading is simply wonderful, and while part of the reason is to be found, doubtless, in the character and preparedness of the soil, part of it is to be found, surely, in the nature of the Gospel preached and taught, and part in the simplicity and purity of the methods pursued.

I hope that Revell, the publisher, can succeed in persuading Dr. Moffett of Korea to write a little book, setting forth clearly just what they have sought to do and the plan that they have pursued. It is beautiful to see such a living Church developing among a people so contemptuously spoken of. I think the issue is proving that the people possess nobler qualities than their critics allow them. The Korean work is a great reproach to countries like China and Japan, where the material to be wrought upon is alleged to be so much better. If an aggressive, self-propagating, self-supporting Church is possible among such a people as the Koreans, then it surely is possible in China and Japan, and the question arises as to what makes it impossible in India. Doubtless, among the low castes it may be urged that ignorance makes it difficult and that the caste lines make it impossible for the Christian movement to ^{generally} cut through society, as it does in Korea; that in the case of the upper classes the *sanctity* of employment by the British Government makes it impossible for the educated people to conceive of the idea of an independent, self-supporting Church, free from foreign control and financial maintenance. I have been more discouraged in talking with the young men from India who are in this country than in the case of the young men from any other country. The young Indians talk eloquently enough about nationality and political independence, but their ideal of a Church is a Church united to the Churches of the West organically, with natives and foreigners on the



Mr. Velte - 3.

same basis, and supported by the pooled contributions of the Indian Christians and the Churches of the West. They have found it a little difficult, however, to meet the point which I have just made and to define ^{and} this ideal in religion while they support a different ideal in politics. Some of them have been driven now, to say that the idea of political independence is utterly vain, and that they must continue dependent upon Great Britian politically, just as they cannot establish an independent church but must depend in religion, also, upon the West.

It has been a great pleasure to talk these things over, recently, with Dr. Ewing and Dr. Orbison. Dr. Orbison spent three nights with me last week, during the Annual Conference of the American and Canadian Mission boards, and Dr. Ewing spent New Year's Day here at our home, and I was off with him on a little three day trip, recently, among Men 's Meetings in Ohio. There certainly is more interest on the part of the public in Missions than there ever was before. The great difficulty seems to be to get this interest to express itself in something else than itself. In other words, men seem to feel that all their interest calls for is just a display of interest, instead of for action and effort in doing and giving. I am not carried away with the optimistic transports which fill some with regard to the missionary movement among Japan. I expect to see a number of individuals quickened by it to do much more for Missions, but that we are on the eve of a great popular awakening to missionary duty, I doubt. I hope that my doubt may be disproved.

I have been reading on the trains, recently, a very strong and helpful book by Dr. Forrest of Edinburg, "The Authority of Christ," which is a companion volume to his previous book, "The Christ of History and of Experience." They are two of the best books I have read recently in their re-statement of our old evangelical convictions in the light of present-day thought and necessities. I have just been looking again at two passages in "The Authority of Christ," which impressed me very much when I read them because, I suppose, they confirmed some

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thoughts that were already in my mind. One passage was his reference to the want of any attempt on Christ's part to explain some of the deep problems of life. Our hearts cannot forbear, at times, as they balance the evil against the good in the world, and as they face the deeper problems of human sorrow and pain, asking the meaning of it all and attempting to reconcile it with the love and power of God. I was thinking, the other day, how Christ ignores these problems altogether, his thought transcending them, his life moving in such fellowship with God as to be above these problems.

"He never once," says Dr. Forrest, "speaks from the standpoint of one attempting to remove doubts of God's existence; but always as seeking to recall men to the remembrance of a God whom they have forgotten, or to correct their misconceptions of Him, or to reclaim them to His service. The question for Him is not to prove that God is, but to show what He is, and how we should conceive of Him. And the method which he adopts always implies that it is unreasonable to suppose that God's nature or His relation to us can be understood except in the light of what we are, of our personal character and our dealings with others. He reveals God to men by revealing men to themselves, by disclosing the spiritual realities of their own life."

In another passage, Dr. Forrest refers to the conscience of the duty of goodness which is in all of us, and the want of any self-reproach on our part when

we meet with more capable people than we are, but the presence of self-reproach when we meet with better people. He speaks of the fact that

"while we recognize readily our ignorance or incapacity in the presence of people whose mental gifts transcend our own, yet we do not necessarily take any blame to ourselves for the inferiority; but if we are confronted by those who are conspicuous examples of self-control, generosity, patience, we feel abased before them. We never comfort ourselves in this case, as we do in the other, with the thought that such attainments are utterly beyond us; we feel that it is in us to possess them, if we choose, and that it is to our dishonour that we do not. We are no more lowered in our own esteem by the sight of men of genius than by the sight of men of high station or great wealth; but goodness judges and condemns us."

I believe that the implications of this passage are among the lessons that we most deeply need to-day in Christian work; that at home, at least, the great need of the Church is not for abler men, but for better men; that the progress of Christianity is not impeded by the lack of ability of Christian men to wrestle with the problems that confront them intellectually, but because of the moral inferiority of our lives. And the shame of it is, just as Dr. Forrest points out, that we know that we could meet this difficulty if we would, -

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that we could be better men and women if we wanted to be. That is the sad feature of our present condition, and yet it is the hopeful one, because we surely have it in our power, whenever we wish, to yield ourselves up to that Spirit who can bring forth in us His perfect fruits, and so fill us with the beauty of holiness that our work and testimony shall be wherever we are, in the demonstration of the Spirit and in power. It is wonderful, is it not, to reflect how full the life of Christ is of the simplest and deepest lessons, and how clearly He proves Himself to be the Son of God by the completeness of His life, in itself and in its adaptation to our necessities.

With kind regards to Mrs. Velte and yourself, I am

Your sincere friend,

Dictated February 7th.

February 13th, 1908.

The Rev. R. Thackwell, D.D.,

Embala, INDIA.

My dear Dr. and Mrs. Thackwell:

Dr. Thackwell's good letter of January 10th, 1907, Mrs. Thackwell's of January 8th, and her later letter regarding the solar eclipse, and her note of July 17th to Mr. Day were all duly received. In Mrs. Thackwell's letter to Mr. Day she spoke of her doubt as to my receiving the various articles and notes which she had sent. I don't think that we received everything that you and she may have sent. Last July an envelope came with no enclosures. It was rather a frail envelope and the enclosures had evidently dropped out. Whatever Mrs. Thackwell sends we try to use. I enclose, herewith, a clipping from the INTERIOR, showing the use made of her letter regarding the Eclipse Day at Thanesar. Dr. Halsey has used, also, her account of "How the Gospel Came to Sonthalistan."

It will be fifty-one years now since Dr. Thackwell began his work in India. I forwarded the seven chapters of the reminiscences which he sent, to Miss Hinchcliffe when they came a year ago.

I trust that you are both very well, and I pray that God may spare your lives for yet many years of fruitful service.

I am so glad that you have been writing out some of the reminiscences and trust that you will write them out as fully as you can. It is not by a great thing to look back over such a career, and I trust that you will preserve all that you can recall and set down.

With kind regards to Mrs. Thackwell and yourself, I am

Your sincere friend,



February 11th, 1908.

Miss Sarah M. Wherry,
Jagraon, Punjab,
INDIA.

My dear Miss Wherry:

I can hardly believe that I have not written to you since the receipt of your good letter of November 10th, 1906. Since then I have your letters of April 1st and November 19th, 1907, and indeed, I see I have a letter written prior to your letter of November 10th, 1906 which is not marked as answered. I am very grateful to you for all of these. Your letters are a real comfort and inspiration.

I wish I could have been at the last Annual Meeting. I am delighted with some of the things that were done, especially the action with reference to the presidency of the Mission. I hope that the tenure of the office on the new basis this year may so vindicate the wisdom of the new plan as to persuade the Mission of the desirability of going on with it and with strengthening much more, in the future, the plan of a strong Mission policy.

As to the financial conditions, while they are trying and it does seem a pity to have to study so carefully the possibility of whittling down and drawing in, I suppose, on the whole, it must be best for us to be forced to do this. I hope that it may be possible to expand the district work, even if we do have to curtail, a bit, our high school work for boys. If we had unlimited funds, it might be well for us to carry on every possible activity, but having very limited funds, it certainly is necessary for us to study with care every expenditure, and to spend our money not well, only, but in the very best way.

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I hope that the individual cases in whom you have been so much interested and of whom you have written from time to time in your letters are turning out well, and that against the few discouragements which you must inevitably have, you may be finding ample to encourage and sustain.

I saw an interesting article in the SUNDAY SCHOOL TIMES SOME TIME ago, entitled "Life Judged By Failures." It said:

"Life is often best judged by its failures. What we attempt is frequently much more important than what we do. The result of the famous Charge of the Light Brigade was more glorious than if they had captured some strong position in disobedience to the commands of the officers whom they had sworn to obey. It is not necessary to go as far as Stevenson did when he said that, whatever else we are meant for, we are not meant to succeed. But it is necessary to recognize that we are meant to be true, success or not success. It may be a nobler thing to lead in vain a forlorn hope than to plant our colors on the very citadel of the enemy. Failure to be faithful is the only failure."

On the very next page, in the notes on "Open Letters," someone asked whether God always did intend us to succeed. The editor answered as follows:

"God's plan for His children is that they shall succeed in every enterprise to which He calls them. This is as true of life in this world as of life beyond. It is evident in the record of God's will throughout the pages of the Old Testament and of the New. He proved it to Noah, to Abraham, Isaac, Jacob, Joseph and throughout the national life of the children of Israel. Jesus settled it conclusively for His disciples when they raised this very question. Peter asked our Lord what those were to have who had left all to follow Him. 'Jesus said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands for my sake, and for the Gospel's sake, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mother, and children and lands, with persecutions, and in the world to come eternal life.' There is no mistaking the meaning of those words. Present prosperity for this world, with a reasonable amount of persecution to keep us in healthy spirit, and eternal life, is the promise to those who have abandoned every purpose save the purpose to do Christ's will. Those who are willing to give up everything in this world for Him can be trusted with the stewardship of success and possessions. Business failure often comes to those who are trying to serve Christ, but who are not in the particular work that He would have them in. But failure and implicit obedience to God's will cannot go together."

I do not suppose that the editor would admit that there was any inconsistency between these two passages. It certainly is true, is it not, that God means us to do His will? Doing His will may be what the world calls failure, but so long as we succeed in doing His will it is a success, no matter how great a failure it is, and that is a blessed comfort. Often, however, our

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very comforts have a virtual peril in them, and it is very easy, is it not, to content ourselves, oftentimes, with failure which is not God's will, when, if we were only willing to find and do His will, we would discover that it was a glorious success.

The printed report of the Punjab Mission has not come as yet, so that I have not gotten the annual general view which one gets from a careful study of all the reports of the Stations together.

I hope that the work is going forward, as it must go forward when we are not hindering the Living Spirit.

With kind regards, I am

Very sincerely yours,

Dictated February 7th.

February 15th, 1908.

The Rev. E. E. Rife,
Lodiana, Punjab,
INDIA.

My dear Mr. Rife:

I have your good letter of May 16th, and December 17th, 1906, and January 5th, 1907, which I have never personally acknowledged, although the first two I have referred to in letters to the Mission.

I am sorry the Board couldn't give the relief asked for and so urgently needed in the case of the Schools, but it has been simply impossible for the Board to do what it would like to do and what the work requires. We have just borrowed \$275,000 in order to meet the current necessities of the Missions. I hope that we may not need to borrow any more, but that from now on the monthly contributions from the Churches will exceed the monthly payments to the Missions, but even so, there must be a heavy increase in receipts during the next three months if we are to close the year without deficit and meet the accumulated deficit with which the year began.

I appreciate very much what you wrote so helpfully about the Medical School, and I shall be glad to know how things are working out now.

The Fifteenth Annual Conference of Mission Boards and Societies was held last week, and I think it was one of the best Conferences we have had. Certainly immense progress has been made in the matter of friendly and co-operative relationships, and I think in economy and efficiency of work. These Annual Conferences have promoted good feeling among the Boards, and are resulting now in unity of action, where, in earlier years, each went its own way.

Dr/ Orbison came over from Philadelphia and attended all the Sessions

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of the Conference. He was out in my home for three nights, so that we had good opportunities to talk together, and Dr. Ewing spent New Years Day with us and I was off with him recently, on a little trip speaking in Ohio, when we had good opportunities to talk over India. I do long to see truly indigenous work grow up in India, - a work like that in Korea, where the Christians themselves are the propagandists, where all that the missionaries need to do is to aid in organizing and in training the leaders, the Koreans themselves spreading the Gospel far and wide and doing it without pay or the thought of pay, offering even themselves to meet the expenses of the missionaries, even to their salaries, in order to provide for the adequate supervision and training of leaders. Is it too much to hope that some true apostles will be raised up in India? Why can there not be a Christian samash some day. I suppose that caste is too great a barrier. Is it too much to hope and pray that the disintegrating influences under work may sufficiently undermine that barrier as to make it possible for a Christian movement soon to triumph over it?

I have just been looking over a very interesting new book by Principal Forsyth, entitled "Positive Preaching and the Modern Mind." They were the Lyman Beecher Lectures at Yale last year. Principal Forsyth represents a strong, evangelical re-action, coupled with a very considerable acceptance of modern theology and critical views. I think the voice with which he is speaking is a very powerful voice, and that such a book as this will accomplish great good with honest-minded men. It is very interesting to see these Englishmen and Scotchmen, whose views on inspiration are so much looser than the views which prevail in America, taking a so much stiffer position than prevails over here with regard to the atonement and the central significance of the Cross of Christ. The Unitarian Movement in America, which has been very strong, not under that name but in the leavening influence of the Unitarian view inside our Evangelical Churches, has taken the emphasis off of the death of Christ, and placed it upon the example of His life and the principles of His

